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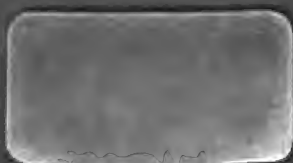


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Visitatio Infirmorum.

THE BISHOP.

WILL YOU BE READY, WITH ALL FAITHFUL DILIGENCE, . . . TO USE BOTH PRIVATE MONITIONS AND EXHORTATIONS, AS WELL TO THE SICK AS TO THE WHOLE, WITHIN YOUR CURES, AS NEED SHALL REQUIRE, AND OCCASION SHALL BE GIVEN?

ANSWER,—I WILL, THE LORD BEING MY HELPER.

THE ORDERING OF PRIESTS.

Visitatio Infirmorum:

OR,

OFFICES FOR THE CLERGY

IN

**Praying with, Directing, and Comforting
the Sick, Infirm, and Afflicted.**

COMPILED,

WITH AN INTRODUCTION.

BY

SIR WILLIAM HENRY COPE, BART., M.A., OXON.,

SOMETIME CHAPLAIN TO THE WESTMINSTER HOSPITAL.

AND

HENRY STRETTON, M.A., OXON.,

MINISTER OF S. MARY MAGDALENE, CHISWICK, DIOCESE OF LONDON.

*"Be not slow to visit the sick; for that shall make thee to be beloved."
Ecclesiasticus c. vii. ver. liii.*

THIRD EDITION.

LONDON:

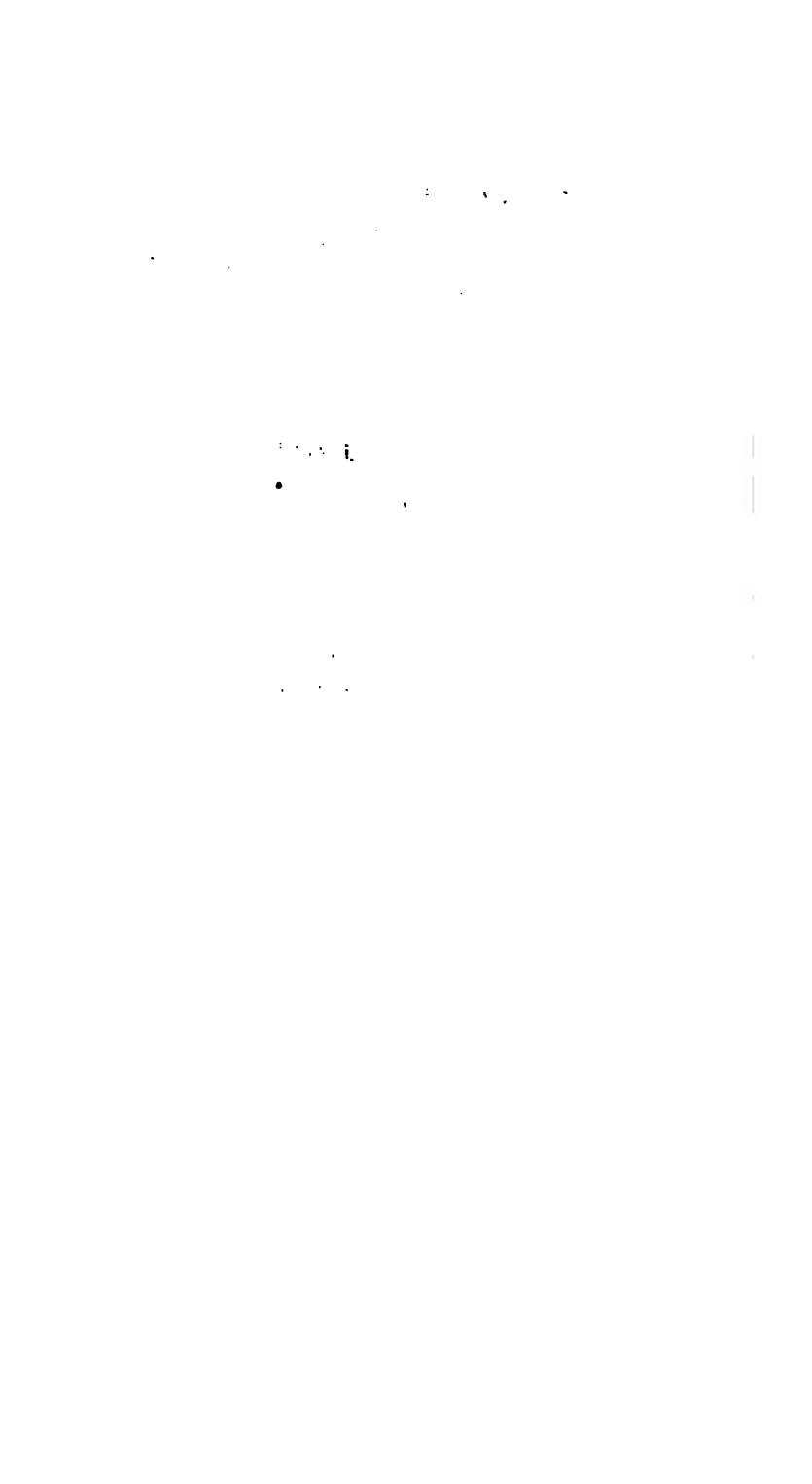
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TO ALL
BISHOPS, PRIESTS, AND DEACONS
OF THE
Catholic and Apostolic Church of England,
AND OF THOSE
BRANCHES OF CHRIST'S HOLY CHURCH
IN COMMUNION THEREWITH,
WHO FAITHFULLY LABOUR
IN
VISITING THE SICK AND MINISTERING TO THE AFFLICTED,
This Book,
IN THE HOPE THAT THE LORD OF THE CHURCH WILL BLESS
THE OFFERING TO THE MORE EFFECTUAL DISCHARGE OF
THESE SOLEMN AND ARDUOUS DUTIES,
IS HUMBLY AND AFFECTIONATELY DEDICATED
BY
THE COMPILERS.



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The Clergy are requested to correct with a pen the following
Errata

Page 143, last line, for page 142, insert page 141.

Page 309, line 25, for S. John xix. 15, insert xiv. 15,

before they use this book.



ADVERTISEMENT

TO THE

THIRD EDITION.

As we are again called to the grateful task of preparing another edition of the *Visitatio Infirmorum* for the press, we avail ourselves of the opportunity of expressing our sincere gratification that the demand for the two editions which have already appeared, affords us grounds of hope and of thankfulness that the work has been assistant to the ministrations of our brethren, and to the comfort and consolation of the sick.

In compliance with the principles put forth in the Advertisement to the Second Edition, we have continued our endeavours to make such improvements as our own experience or the valued communications of our brethren suggested to us. The additions are principally a short Office in time of Pestilence, an Office to be said some time after the Communion of the Sick, and some prayers preparatory to administering it.

W. H. C.
H. S.

August, 1854.





ADVERTISEMENT

TO THE

SECOND EDITION.

IN putting forth a second edition of the following work it seems needful, after expressing all thanks and praise to Almighty God for His goodness in as far as He may have blessed our labours either to the comfort and strengthening of His sick or dying children, or to the help and ease of any of His Ministers in their ministration to them, and much thankfulness to our brethren for their reception and use of our Manual, and for the many kind and (we fear) undeserved opinions expressed concerning it, to state briefly in what particulars the present differs from the former edition.

Our first intention was to have reprinted it without other change than the correction of verbal inaccuracies; but as we had seemed in our Preface (and had indeed intended) to invite the candid expression of the opinion of the Clergy, it seemed uncourteous not to defer to the opinions thus called forth. Many important and valuable suggestions have been made to us, and carefully considered by us; and we re-

solved in as far as we could to supply any direct want which our brethren had communicated to us, or which we had ourselves experienced in the use of the *Visitatio Infirmorum*.

It seemed then that an Office ought to be framed for the case of a Sick Man in Unbelief, as well as for those under the influence of other hindrances to the direct ministration of the Church, which we had provided for. This we have now attempted to supply.

Many of our brethren remarked to us that a case of most frequent occurrence in their ministrations to the sick was quite unprovided for in our work: viz., that in which the Sick Person is not so notoriously bad or hardened as to justify the use of our Office for one Impenitent, and yet so careless and unconvinced of sin as to require distinct and separate ministration before the use of the Visitation Office. We have endeavoured to combine an exhortation to convince, and prayers for God's blessing to arouse such a person in the Office for a Careless Sick Person.

We felt on consideration that we ought to have supplied our brethren with some more distinct form for the Spiritual Communion of the Sick than the suggestions in a note to the Introduction of the former edition. We have therefore compiled an Office for this purpose, and have inserted a short exhortation on the nature and comfort of Spiritual Communion, in the second part.

In the use of Dr. Assheton's and Sir James Stonehouse's Expositions of the Creed, given in the first edition, we found the former scarcely more explanatory than the Creed itself, and the latter (however excellent in design) wanting in definite teaching on

the Faith, and in conciseness and clearness of expression. These seemed serious imperfections in expositions to be used at a time when, if ever, distinct and definite teaching on the all-important subject of faith is required ; and when the mind is often incapacitated from mastering obscurity or tediousness of language. We have therefore omitted these forms, and supplied their place by an exposition of the Creed, compiled mainly from the short summaries which Bishop Pearson has appended, in his great work on the Creed, to his arguments on each article, rendered occasionally into simpler language, with additions from other learned Bishops of our Church.*

Having discovered that the Church of Ireland in convocation assembled had authorized a form for the Visitation of Prisoners, and Communion of Condemned Criminals (printed with the Irish Book of Common Prayer), we considered that great deference was due to the authority of a Church in close communion with our own. We have accordingly adopted an important rubric and prayer from that form in the Office we had compiled for a Condemned Criminal, and have appended the Communion Office which the Irish Church prescribes in such a case.

Bishop Wilson having in his Parochialia given the heads of a short address to be made to a penitent before the ministry of Absolution, we have put them into such a form as may be at once used, and prefixed

* In the Article of the Descent into Hell additions have been made from the interpretations of Bishops Bull, Horsley, and other eminent Divines ; and a slight alteration has been made in the form of Examination of Faith, p. 455, to make it harmonize with their expositions.

them to his Questions before Absolution, given in our former edition.

In order that our brethren who so kindly adopted and who now use our Manual might not be without these additions and substitutions, we have published them also in a separate form.

We have also carefully revised the work throughout, and have made verbal corrections wherever the language seemed indistinct or ambiguous. The Scripture Lections have been carefully re-arranged, and a few added or substituted, so as to make each set of Lections bear upon a distinct and definite subject, of which a list will be found in the Table of Contents. A few additions have been made to the Introduction to explain the use of the Offices and Forms now added. In all other respects the work is identical with the former edition.

With humble prayers that God may be pleased to continue His blessing on this our work, on those who use it, and on all (whether afflicted in mind, body, or estate,) to whom its words or suggestions may minister, we commend it once more to the hands of our brethren, and desire their prayers.

W. H. C.

H. S.

Ascension, 1850.



P R E F A C E.

THE principles by which we have been mainly guided in the compilation of this volume, are : First, that of full deference for, and earnest search after the teaching of the Church of England on the subject treated in its pages, as set forth in her Sixty-seventh and Seventy-first Canons, and in her Offices for the Visitation and Communion of the Sick; and Secondly, that of realizing to the sick man's mind in all the Priest's ministrations with him, as far as may be, the consoling truth that, though by sickness he is denied the high privileges and solemnities of the sanctuary, and kept back by the hand of God from the congregation of the faithful as they are met together in his parish Church, yet notwithstanding he is, in every comforting sense, a full participant in all their privileges, and in all their blessings.

In following out the first-mentioned principle, we have been at the pains to consult all those authors who, to our knowledge, have in the Church of England written upon and prepared materials for the Visitation of the Sick. Such are Andrewes, Laud, Taylor,

Cosin, Patrick, Wilson, and Stearne, among her Bishops; Sutton, Kettlewell, Assheton, and others, among her Priests. In our efforts to attain the second object, we have endeavoured to ascertain and to set before ourselves that one definite end and aim which the Church must have had in appointing her two Offices for the Sick, the Visitation and the Communion Offices; for we conceived that in so doing, we should find such principles manifested by her as would serve to guide us in all other portions of this field of labour: in which opinion we believe we have not been disappointed. We have accordingly endeavoured so to direct our efforts, as to harmonize all other calls which the sick man may make on ministerial labour to this one standard.

And with regard to the latter principle, little more need be said as to what is meant by it, than that we have endeavoured to impart a strictly ecclesiastical character to the Offices which we have compiled, as well as to attain the same in the conduct of the whole book. With this view we have drawn up the Prayers, on the model of those in the Book of Common Prayer; we have assimilated the directions given for the guidance of the Priest and attendants, in the rubrics and elsewhere, to those of the Church; and we have aimed, even in the style and character of the external appearance of the volume, always to keep in view the notion of a **BOOK OF OFFICES**. In a word, our object has been not to suggest to the patient the idea of a series of visits designed merely for spiritual edification, but to realize fully to him the importance and power of a Church ordinance in all its dignity and solemnity; and to combine in

one distinct view all the parts and offices of ministerial care and duty, which one, diseased in body or distressed in soul, can require or expect.

Such are the principles by which we have been guided in the compilation of this book. And the reasons which have actuated us in preparing it for publication are: that we had ourselves experienced, and had heard others express, First, the want of such a thoroughly practical compendium of foregoing efforts in this way, as would, on the one hand, set a young Priest at comparative ease, when called upon to officiate in cases of sickness which rarely are unattended with trial, by furnishing him with such an amount of professional experience as must arm him at once with no small portion of the confidence necessary to the successful conduct of his ministerial labours; and, on the other hand, would furnish materials so ample in quantity and so useful in character, as the most advanced Physician of souls might find it not beneath his attention to consult and to use. And it appeared to us that such a book ought to supply the parish Priest with these several assistances: Offices suitable to the many various occasions and needs of the Clergy; A Body of Exhortations supplementary and correspondent thereto; Forms^t of Examination of Faith, Repentance, &c., to be used in connection with the Visitation Office, and of such a nature as that they might ascend in degrees of particularity, and be applied according to the discretion of the Priest, who would be thus left to judge as to the needs of his several patients, and to supply remedies accordingly; and, finally, such a body of directions as to the best way of proceeding with their patients, as

without presuming to dictate to our brethren, we conceived we might place before them as the result of careful and very attentive consideration of the needs of the sick, and as the fruits of a long and extensive experience in the charge of a large metropolitan hospital, and in the ministry of both city, and rural parishes.

We felt, secondly, the want of such a book as would enable the Priest to continue in his private ministrations, the tone and character of those Offices which he is called upon to administer in public. For a great objection to former works, whose object has been directly or indirectly to assist the Clergy in this labour, has been the singular length and style of the Prayers; which are composed so little after the model of the Prayers of the Church, as for the most part more to resemble hortatory teaching, or meditations, than prayer: prayers so composed indeed, that Kettlewell says of them, as their great merit, that "when any are desirous to increase knowledge and improve their understandings therein, they may read the Prayers, or have them read to them, though not in the way of devotion, but as discourses upon them." And of this fault a later writer, Dr. Assheton, though in his own practice complying with the taste of the day in this respect, seems to have been well aware, for he says: "To express myself with freedom, long-continued prayers are not so suitable for languishing, decaying persons; whose weakness is much better complied with, and whose devotion is more effectually cherished, by the short but pathetic Collects and Responsals of our Church." And a further objection to such works was the

absence of all fair attempt to form Offices, the several parts of which—Scripture, Psalms, and Prayers—should present themselves in a due order, and should have such a proportion and harmony of design, as would consist with the end proposed in their construction.

A third want was of such a book, as should be framed on some acknowledged principle adopted as the interpretation of the Visitation Office; and which by carrying out the right intent of that Office, and by its perfect conformity with the teaching of the Church, would give confidence to the Clergy in its regular use.

Fourthly, the want of such a book, as, to use the words of the Rev. W. Dodsworth, would be found “useful in giving point and concentration to the ministrations of the Clergy. Few have attempted” (as he truly observes) “this work of visitation with thoughtfulness and earnestness who have not found in themselves a tendency to generalize too much. We do not keep sufficiently before us the state of our patient, or the particular point in which he most needs to be instructed. There is oftentimes a want of order and closeness of application in what we say, for want of pre-arrangement and fixedness in our ministrations.”*

Such then are the wants which we have attempted to meet, and in our humble way to minister to. And here, if it be contended that we have in one particular carried out our principles to an exceptionable degree; namely, in the extent and character of the exhortations we have supplied; and that we seem on

* Preface to Dodsworth's Priest's Companion.

this point to be endeavouring very much to supersede the necessity of careful thought and painstaking on the part of the Priest for the soul's welfare of his patient, and to induce him to lean on a formal use of the materials here provided, rather than to look for and depend upon the ministrations of the HOLY SPIRIT, Who would give us at our need what we ought to speak ; we would say thus much by way of explanation. First, we think it of great importance that the Clergyman's communications with his patient should be always such as should go far beyond the use of any exhortations which can be supplied in a book. And it will be readily acknowledged that such has been our view, on a due inspection of it. We might point more particularly to the directions at the end of most of Bishop Stearne's twelve forms, and generally to the advices given in the Introduction, as a proof that we have not wished to supersede the private efforts of the Minister. And again, we are far from desiring that the young Minister should look on these provisions as perpetual helps to lean upon, since we think no Ministry can be effectually discharged without a diligent cultivation of the arts of consoling, directing, and exhorting the sick. In no case could we wish our brethren to entertain the impression that our design is to encourage them to rest satisfied in their hortatory labours with the forms of this work. We only profess to have supplied the groundwork and basis of their labours. We have provided materials and assistances to their use, necessary to the due discharge of the ordinary calls which will be made upon them ; and we have endeavoured to give a full view of the

whole field of a Clergyman's responsibilities in his communications with the sick and dying. So much we conceived it necessary to do for the carrying out of the complete design of the work. But how far it will be advisable for them to use the forms here supplied is, of course, entirely left as a matter for their own consideration.

And it will suffice here to repeat that nothing can be further from our thoughts than to attempt to supersede the use of gifts, either natural or spiritual, for this arduous work of the Ministry. Rather our object has been, by unfolding at one view the extent of obligations, we fear seldom realized, to provoke a more effectual discharge of them. For a fuller explanation of our views on the subject, we refer to the Introduction.

With regard to the sources from which the Offices have been derived : it is impossible, without going to very great length, to identify every different source from which the prayers have been compiled ; there being, for the most part, prayers from many different authors in the same Office ; and, in some instances, passages or ideas from more than one author blended together in one and the same prayer ; or passages so inserted by the Compilers as to render them very difficult to be discriminated. We have, however, for the satisfaction of our brethren, appended to this Preface a list of those works from which we have compiled and adapted the present volume. And though it is impossible to refer every distinct prayer to its proper author, the following short summary may give a general idea of the sources from which each Office is drawn.

Of the preliminary private prayers for the Priest's use, the first is from Bishop Andrewes, the second from Bishop Taylor, the last is original. The inquiries to be made of the sick are from Bishop Andrewes, with some additions.

The Office for the Private Baptism of adults is taken entirely from the Book of Common Prayer; as, of course, the importance and solemnity of the administration of that Sacrament demands. The service has been framed on the direction of the Church in the third rubric for the Private Baptism of infants; the parallel prayers being taken, however, from the office for adult Baptism, and the questions of renunciation and profession being inserted from that Office. This course has been recommended, we know, by at least one of our Bishops, to more than one of his Clergy who have asked his advice as to the manner of administering Clinical Baptism to adults; and we hope it may be useful to such of our brethren as are called upon to administer that Sacrament, under circumstances for which the Church has not provided.

The Office for one tempted to despair contains prayers adapted from Bishop Patrick, Spinckes, Sutton, Kettlewell, and Jenks, and some original. The exposition of the Scripture is by the Compilers.*

The Office for an impenitent person is compiled from the Communion Service, with prayers adapted from Bishop Taylor, Kettlewell, &c.

The prayers of the Office for one about to make his

* The Offices for a sick man in unbelief, and for a careless sick person, are by the Compilers. Some passages, however, in the prayers, have been derived from Dodwell's Sick Man's Companion.

will, are adapted from Dr. Inett, with the exception of the last but one, which is original. The prayer for the grace of restitution, is adapted from Assheton.

The Office of consolation in calamity contains prayers adapted from Bishop Patrick, and from Bishop Wilson. The acknowledgments at the end are from Bishop Wilson and Bishop Taylor.

The prayers in the Office for a sick penitent are, for the most part, adaptations from Bishop Wilson and from Kettlewell.

Most of the prayers in the Office during prolonged sickness, are compiled from the Clergyman's Companion. The general intercession is from Bishop Andrewes. The last Collect is very ancient.

The prayers in the Office before an operation, with the exception of the Collects from the Prayer Book, are mostly compiled from Kettlewell: that at p. 127 is from Bishop Patrick, and the short Litany which follows is from Sutton's Meditations on the LORD's Supper.

In the Office for a person insensible, the exposition of the Scripture, p. 130, is original, as also is the first prayer after the Anthem, p. 131; the two next are adapted from Kettlewell. The short prayers, p. 132, are from Sutton's *Disce Mori*. The concluding prayers in the case of a sudden danger, &c., are compiled from Jenks and Bishop Taylor. [The prayers in the Office for a time of Pestilence are original.]

In the Office for a sick woman with child, the prayers are mostly adapted from Bishop Patrick, and from Kettlewell; one from Bishop Andrewes. The exposition, p. 137, is original, but founded upon approved commentators; and for the exhortation

which follows it we are indebted to a book published in 1843, entitled "Devotions for the Sick Room."

The opening address in the Office for one who has attempted suicide is original. The exposition of the Scripture is adapted from a sermon by Jones of Nayland. The prayers are mostly original, with adaptations from Sutton and Kettlewell.

The Office for a condemned criminal contains prayers adapted from Bishop Wilson, with some helps from Kettlewell, and the new Manual of Devotion. The concluding prayers, pp. 167, 168, are original.

In the Office on recovery from sickness, the opening address, and the expositions of the Scriptures are original. The last of them, however, is founded on an interpretation by Sutton. The ascription of thanks and praise, p. 178, is by Bishop Ken. The address and oblation, pp. 181, 182, are original. The prayers are compiled from Bishop Ken, Kettlewell and others.

[The Office to be said after Communion is, for the most part, compiled from ancient sources. The last prayer is original.]

[The Office for Spiritual Communion is by the compilers, except the Act of Communion, which is by Bishop Wilson.]

The Office for the commendation of the dying is compiled from Bishops Andrewes, Cosin, and Taylor, and from Sutton. The groundwork of the Office adapted by these Divines is, however, to be found in very ancient Service Books.

The prayers in the Office of consolation with the friends of one deceased are adapted from Bishop

Taylor, Kettlewell, the Clergyman's Companion, &c. The concluding rubric is by Kettlewell.

The idea of the Office for consolation with the parents of a deceased child is adapted from an ancient Office for the burial of children. The exposition of the Scripture and the concluding prayer are original.

The Litany of commemoration is abridged and adapted from a very ancient Litany, printed in the *Monumenta Ritualia*, from which work we have also partly derived and adapted the examination, &c., pp. 543, 544. The concluding prayer is by Dr. Deacon.

The Litany previous to Communion is adapted from Bishop Wagstaffe, with many additions from the prayers in Bishop Wilson's work on the holy Communion. [The prayers which follow are adapted from Sutton, and the Imitation of CHRIST. The last is by Dr. Samuel Johnson.]

The Litany for one not likely to live is by Bishop Andrewes.

The Litany for a sick child is original.

The short Offices are adapted from ancient Service Books, with some additions; the prayers pp. 249 and 260, being original. The prayers on the Passion and Death of our LORD, pp. 257—9, are believed to be very ancient.

For the selection of Scripture and Psalms, for their adaptation, and for the general structure of the various Offices, the Compilers are, almost without exception, responsible.

The names of the authors of the exhortations and forms of examination, in the second part, are ap-

pended to the titles. Those to which no name is affixed are by the Compilers.

It was our first intention and hope to have preserved, in compiling the Offices, the original language, and the original form in which the devotional writers of our Church had composed their prayers. But on mature consideration of the subject, we found that it would be vain to attempt to incorporate their prayers into an Office at all harmonizing with the character of the Book of Common Prayer ; and, therefore, we came to the conclusion, that, while we would retain in all possible cases their own words, and by constant consultation of their forms, endeavour to imbibe that spirit which animated them in their composition, and to infuse it into our variations from them, yet we would not scruple to alter their prayers from that lengthy meditational style, which, however expressive of piety in the period when they were composed, seems alien to the true notion of forms of prayer. Our great object, then, in this has been to endeavour to assimilate the prayers to the style and shape of those in the Prayer Book ; i. e., that each separate prayer should, in as far as may be, express a petition for some particular grace or blessing. In endeavouring to attain this object, some prayers have been retained almost without alteration ; while some have undergone considerable change, by amplification, or by transposition of parts, and especially, when they were of great length, by breaking them up into several short portions or collects ; one prayer of the original author sometimes affording matter for three or four collects. On the other hand, one prayer may be sometimes traced to several

writers. And again, a few of them are quite original, where we have failed to find models suitable to our wants. We may then on the whole, claim the public confidence for the antiquity and authority of most of these prayers, if not always exactly in their present shape and language, yet, we believe, unaltered as to the object of their petitions, and the doctrine they inculcate; and for all on the ground that they have been compiled or written after consulting the writings of the best Divines and devotional writers of our Church.

With regard to the exhortations, instructions, and forms of examination which make up the second portion of our work, these have been transferred to our pages with comparatively little change from the originals. Still, where expressions seemed above the comprehension of the uninstructed, we have not scrupled to substitute simpler words; where the sentences have been involved, or the language obsolete, we have ventured to transpose and to amplify, or we have sought words more generally understood; and when the author's meaning was likely to be misunderstood, or to excite a prejudice, we have explained it in simpler language, or we have withdrawn the passage altogether. These processes were most necessary in availing ourselves of the writings of Bishop Taylor, and least required in those of Bishop Wilson. Asaheton on restitution is in some respects an exception to these remarks; for here we found it necessary to take greater liberties in the way of omissions. In any thing pretending to be an exact reprint of these authors, this would have been inexcusable; but where the great object was to provide instruction, (often for the very unlearned,) on most important

subjects, at a most solemn time, when the mind, from external causes, is generally unable to use any great exertion, we should have been culpable to allow any mere scruple about preserving the author's language intact, to prevent our bringing these exhortations, as far as we could, within the capacities and modes of thought of all classes, however uninstructed. As the Clergyman would not, in many cases, have read them exactly as they stood in the original, we have but provided to his hand those simpler expressions and forms of speech, which he must have checked himself in reading to adopt. And it must be evident that this course was the rather necessary, since many of the instructions and exhortations were, in their original form, not designed for the end to which we have applied them. For some of the exhortations have been thrown into that shape, by a slight change of language, from directions to the Clergy on particular cases; some from meditations; and one even from a long meditational prayer. Those of Bishop Stearne have been freely translated from his Latin tract.* With these alterations, the second part of the work is little more than a collection of materials adapted to the several cases from our best Divines.

The labour of selection, of adaptation, of compilation has been very great; and the time occupied in it has been very considerable. We mention these things not at all as grudging or regretting the labour and time so bestowed; still less as assuming any degree of credit for them; but in order to gain the confidence of our brethren in the use of the book, and to assure them that if the work should be found

* *Tractatus de Visitatione Infirmorum.*

imperfect, it is so in spite of our greatest exertions, and of our most earnest wishes.

With regard to the shape of the book itself. We were anxious to comprehend in one volume all (whether in the way of offices, exhortations, or examinations,) which the Priest would need in his visits to all the various classes of sick. We have also selected a large and clear type, because the rooms of the sick, and especially of the sick poor, are often dark; and whether in saying prayers or in reading to the sick, it is distressing to the Priest, and tends to let the attention of the sick flag, that he should be obliged to look close to a book, or be checked by an indistinct type. With the same object of facility in reading, when administering to the sick, we have printed the prayer of consecration in the Communion Office in a very large type, in order that, as the Priest's hands are then engaged, and the table (fitted for a temporary altar) on which he lays the book is often low and inconvenient, he may be enabled to say that prayer without stooping or hesitation. These causes have contributed to make the book less portable than some might perhaps wish; yet, we hope, not of a size likely to be unwieldy to any.

It may be well to state that this book is intended exclusively for the use of the Clergy, and will not be found suitable for the purpose of such of the laity as are in the habit of reading to the sick when they visit them. It seemed necessary to explain thus much, because, however commendable and excellent the practice of such Christian persons may be, still as this volume has been framed with a view to the ministerial character in him who uses it, and to the

pastoral relation between the person who employs it and the sick man who is visited, its use under any other circumstances can hardly fail to be unattended with misconception and disappointment.

To many valued friends and brethren our best thanks are due for important suggestions, the fruits of their experience or their reading. Two young friends (candidates for the holy order of Deacons) have rendered us valuable assistance, of ability and time in transcribing materials, and have otherwise afforded us much useful aid. And to Mr. Darling we are indebted for the liberal use of several works in the Clerical Library, bearing on the subject on which we were engaged.

In conclusion: we wish again to state that our earnest desire has been to provide our brethren with a manual in the Visitation of the Sick, carrying out and applying the intention and system of the Church of England, and compiled from her greatest Divines. This has been our sole object and intention. That we have succeeded in it, is our earnest hope; that in carrying it out we have in no way contravened either the letter or the mind of the Church of England, is our sincere belief; and with the heartfelt prayer that He Who alone can give life and efficacy to forms may give His blessing to this our endeavour, we affectionately commend it to the use of our brethren, and humbly submit it to the judgment of the Church.

W. H. C.
H. S.

Epiphany, 1848.

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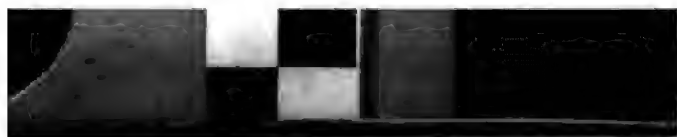
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Introduction.

To prepare the soul of man to pass into the presence of its Maker, to guide it in making itself ready for the great judgment, to assist it in so judging itself that it may stand before that Judge Whose sentence is eternal and unalterable, is an office the very thought of which is enough to make the heart of him who is called upon to perform it tremble. And then to have to do this for all kinds of men ; for the hardened in sin, for the self-righteous, for the penitent, for the despairing, for the unfortunate, so long sunk in vice that the very notion of what sin is, and what real repentance, is almost obliterated ; and then, too, to have to comfort and sustain him who, at the close of a holy and religious life, looks with sure trust and hope, yet with trembling (for who shall stand when He appeareth ?) for the coming of his LORD ; this is what the Minister of the Church is called upon to do ; this is the real wearing difficulty of the Christian Priesthood. To be able not only to realize, but in some measure to sympathize with, the sorrows, the sufferings (bodily as well as mental), the fears, the hopes, the aspirations, the anxieties, even the terrors of those to whom he ministers, that is what the guide of souls must strive to attain to, if he desires his direction, his exhortation, his consolation to be useful, satisfying, and comforting to the sick. *Kaì πρὸς ταῦτα τίς ἰκανός ;*

To endeavour then to provide the Clergy with a regular system of preparation for this difficult office, or with a complete essay on its performance, would require far more extended space than this opportunity affords. We can here only attempt to give to our brethren, especially those of the younger Clergy, some hints on the method of visiting the sick, and on the use of the following Offices, for the most part gathered from standard writers of our Communion, and tested by our own experience in such or such like cases. And as we make no pretence to furnish a dissertation, or to establish any theory of our own, our brethren will expect from us rather the results and conclusions arrived at in the course of our studies for the compilation of this volume than the abstract reasons which have guided us to them.

A Priest of the Church of England will guide himself in visiting the sick by the instructions and intimations of her intention with which she has furnished him in her two Offices for the Sick :—the Visitation and the Communion. This is, as the best and safest, so indeed the only dutiful course her Minister can follow. And to assist him herein, we shall proceed at once to make an examination of those Offices and their rubrics, with such remarks as may guide him in the performance of his duty in the visitation of the sick.

“ When any person is sick, notice shall be given thereof to the Minister of the Parish, who, coming into the sick person’s house, shall say.”

From this opening direction we see that since the sick man is unable now to join himself bodily or externally to the Church, the Church is, in the person of her representative, the Minister of the Parish or place, to be brought into the sick man’s chamber. And here it seems fitting to make some general remarks on the immediate preparation, the method, and time of proceeding to the sick man’s house.

In parishes of moderate size in a rural district the people will be individually so well known to the Priest, that notice, in the sense probably contemplated by the

rubric, will not be needful. "A good Pastor," in such a case, as Bishop Wilson observes, "will not stay till he is sent for."* But in more extended districts, in our over-grown and over-crowded town parishes, and in the great missionary tracts of the colonies, no such particular acquaintance with his flock can be hoped for or attained, as will enable the Pastor to be cognizant of every case of sickness. In all cases therefore it is to be recommended that the Priest, both occasionally in his public and constantly in his private instructions, advise his people to give him notice whenever either they themselves or any in their families are sick.† And this they should be advised on no account to postpone until the sick are in the last extremity: for they should be reminded that sickness is GOD's visitation to lead them to careful and improved lives in the event of recovery, as well as to preparation for death; that no one can tell, without careful examination, how much preparation any one needs for death and judgment; that repentance and perfect reconciliation is at all times a work of importance, and often of difficulty; and that the Clergyman's visit must be most advantageous while the sick man is in full possession of his mental powers. The officers of the Church also, as the Churchwardens, Clerk, and others, should be often

* *Parochialia*. Works, i. 428.

† In connection with this point, though rather beyond the immediate object of this Introduction, we may observe that should our brethren in their pulpit instructions not merely recommend, as above suggested, that notice be given by their parishioners to them when they are sick, but also take occasion from time to time to explain the nature and the importance of the offices they are called upon to perform to their sick brethren, and the religious duties to be performed towards and to be expected of the sick, their parishioners would be found to reward their pains in many ways; not the least recompensing of which would be a more reverent care and provision for the occasion. The family and friends would be less at a loss as to the best means of discharging the duty now looked for at their hands; instead, by their evident want of preparation, of rather perplexing than assisting the Minister in the comfortable discharge of his office. A family thus instructed would at least be ready in attendance with their Prayer Books to assist in prayers for the sufferer; and would want no directions when to kneel, or what otherwise to do, but would understandingly and feelingly perform what was expected of them.

reminded to inform the Priest of any case of sickness coming to their knowledge; and that not only as a matter of courtesy, but even as an implied, if not a direct duty to the Church whose officers they are, and an act of charity to their fellow-parishioners. So likewise the people of all classes should be encouraged to communicate freely to their Minister all cases of sickness among their neighbours or friends; and especially such persons as lodging-house keepers, nurses, or the like, who from their callings are likely more particularly to have the sick under their observation. And here it is almost superfluous to point out how much may be done, not only in this particular, but in many other important parts of the ministry to the sick, by medical men in a parish. It is most essential to invite and encourage them to point out to the Priest such cases of sickness, among all classes, as come under their notice. And we may remind our brethren that the most certain way to induce such notice of sickness, whether on the part of the sick themselves or from others, is by readily attending to it, and showing the people that the information has been always thankfully received, and speedily acted on.

Notice having been by any of these means received, it will be advisable for the Priest to ascertain from the person giving it, or on arrival at the sick man's house from some about him, before he enters his presence, the points contained in the *Inquiries* which he will find at p. 3. The answers to these inquiries will enable him to make such preparations as he may deem requisite, whether externally for ministering, or mentally for conferring with the sick.

And under the head of external ministrations, let us not be thought to descend below important matters if we allude to dress and demeanour. For let it never be forgotten that the Priest goes to the sick man as his Minister, as the representative to him, for the time, of the Church to which he belongs, and as the Ambassador of God. This is what the sick look for and desiderate in the Clergy who visit them, and this is what none other can be to them. Kindly offices, con-

dolence, and assistance, they may receive from friends or from charitable visitors ; but authorized instructions and prayer, as the voice of the Church, these can only be ministered to them by the Minister of the Church. Keeping this view then before his mind, let the Priest, as in conference and in prayer, so in all external matters, present himself accordingly to the mind and to the eye of the sick. If no dress specially ecclesiastical be worn, at least let the Clergy before they attend the sick, lay aside such habiliments as relaxation or convenience sometimes (unhappily) induce them to wear in their studies or their walks : and let them put on such habits as the custom of society has marked as more or less distinguishing a Clergyman. Thus much surely, at the least, is due to the Church, whose offices they are about to perform, and to the sick member to whom they are about to minister.

In furtherance of the same view it seems advisable that the Priest should carry the Book of Offices, or the case containing the vessels for the celebration of the Holy Communion, in his hand, rather than slip them into his pocket. It will tend to increase reverence to let people see that he is not ashamed of his office, and does not conceal its accompaniments. The very fact of his flock seeing him *as a Clergyman* visit the sick may have a wholesome effect in encouraging them to call on him for his services, in case of their own or their friends' sickness. But we must not be misunderstood : we by no means advocate display of, or in, such holy matters ; but we do deprecate that nervous timidity which inclines a Priest to conceal his Office book in his pocket, instead of carrying it under his arm, or to send the case of Communion-plate by an unconcerned, perhaps an irreverent messenger, or to hide it on his person, instead of taking it in his hand. To let people see we are *real* is important, in small things as well as great. If we are not ashamed of the Ministry, but are ready and anxious to perform its functions, let us not shrink from owning our character, nor conceal (as if it were a shameful thing) that we are executing, or prepared to execute our office.

The Priest will also do well to provide himself with such books bearing generally on sickness, or specially

adapted to the use of the sick man, as he may wish to place in his hands on a first visit.

The Office for the Visitation of the Sick is manifestly in its structure one in which others besides the Minister and the sick man may be supposed to take part: thus answers are to be made to the Versicles, and at the end of the Prayers.* But the ignorance, and in many cases, alas! the carelessness or irreligion of those about the sick man often unfit them to bear their part in the office. We therefore suggest to our brethren to encourage or invite some among the more earnestminded of their parishioners to accompany them in their visits to the sick. We shall have further to say on this subject when speaking of the rubric before the Communion of the Sick. In the mean while it may be observed that there are probably few, if any, parishes in which pious persons would not be found willing to attend the Priest in ministering to the sick. Much zeal and excellent intention which is now exhausted in unauthorized and ill-directed visits to the sick, (often more from ignorance than intention) thwarting rather than aiding the Clergyman's instruction, might thus be directed by the Church to a right end, and be available to the assistance of the Priest, the comfort of the sick, and the increased solemnity of the Church's Offices. The families of the Clergy will often furnish such assistants; in parishes where choristers or attendants at training schools are educated with a view to their ultimately being made Ministers of the Church, such persons may be selected; or where young men candidates for Holy Orders, are resident in the parish or district, a real benefit will be conferred on them and on the Church by inviting them to attend the Priest and take part in the Services to the Sick.†

And here, before we close our remarks on these pre-

* In conformity with the intimation of the mind of the Church in this matter, the other Offices in this book have been constructed on a like plan.

† In furtherance of this view, we have put forth a separate reprint of the reponsory portions of the First Part of this Book, for the use of those who attend or assist the Priest.

liminary arrangements, it may seem necessary to say a word on the time for visiting the sick. Of course in all cases of immediate or even of probable danger of life, not a moment must be lost in attending at the bedside of the sick, at whatever hour of the day or night. But in general cases, where no such danger exists, it is important that an hour be chosen for visiting the sick when his attention will be altogether disengaged at the time of the Priest's visit, and after which no cause of distraction or disturbance is likely shortly to arise to the sick man, so as to efface or weaken the effects of the Clergyman's counsels and prayers. The sick themselves are often nervously alive to circumstances, trivial in themselves, which may occur at the time of the Priest's visit; and instruction or consolation which at a fitter time would have been listened to with eagerness, and received with thankfulness, is frequently lost by the listlessness or inattention of the patient, owing to the hour at which he has been visited. The following advices, the fruits of our experience, are offered to the Clergy.

Never to visit the sick at meal-times, either of themselves or their friends. Anxiety about food is often a characteristic of illness, specially in those who suffer from weakness or inanition; and the sick will be apt to be distressed or vexed, if they think the meal of their family or friends has been disturbed by the Priest coming to see them. As regards the labouring poor, indeed, the comfort and quiet of their meal, the short relaxation from work spent with their families, is an essential, which those of another class probably cannot fully realize: it should be inviolable.

Not at an early hour in the morning. They are frequently nervous and distressed that any one whom they respect should see them before they are settled, their bed made, and their rooms made clean and tidy, after the night.

Not at the time friends from a distance are visiting them. Their attention is sure to be distracted, even if their friends retire; and in the case of the poor and middle classes, it must be remembered that their time is perhaps their most valuable possession, and

that it is unfair to make them curtail a visit to their sick friend which it may have cost them much exertion or expense to make.

Not at the hour they expect their medical attendant, or immediately after his visit. Every sick man naturally looks on the visit of his physician as an important matter: if he be visited by the Priest just at the time he expects him, he will be nervous and anxious, looking and listening for his approach, yet fearing he may come before the Clergyman goes; immediately after it, his mind is often full of what the medical man has said; and in many cases from the medical man's examination, or other causes, he is fatigued.

Therefore, too, *not after any exciting cause has occurred to fatigue him*: e.g., a consultation of his physicians, a lengthened examination or dressing of his wounds; or again, after he has seen many friends, or those whose presence has violently affected him; as parents dangerously ill, their children; children, their parents, or the like. None in health can conceive the utter weariness of mind in a weak frame of body, disinclining it, or even unfitting it when willing, to receive instruction or to join in prayer.

When the sick are in inns, lodging-houses, or such places, the Priest should be careful to ascertain the hours when there will be most quiet, and when the sick will be least likely to be disturbed during or soon after his visit by noise, revellings, or the like, in other parts of the house.

The Priest's knowledge of the habits of his people, or the information of those who bring him notice of the case of sickness, will, for the most part, enable him to avoid the inconvenient hours above noted; but if he should call at the house at such a time, it is better for him at once to retire, appointing another, not distant time to see the sick man; or should he be ushered into the sick man's chamber, and find that any of the fore-mentioned causes hinder his visit being profitable, to leave the patient, after a few words of inquiry and of exhortation, with an assurance of a visit shortly. It is most important indeed, for obvious reasons, that the instructions of the Cler-

gyman, or the Offices of the Church, be not forced on one who is irritable, fretful, distracted, or unable to receive them. For the best disposed are in sickness sometimes incapacitated from conferring with the Priest, or joining in prayer; and he who at one while is inattentive or fretful, at a more fitting time will be found earnest and devout. Of course experience will enable the Clergyman to distinguish between carelessness and unwillingness to attend to the things of God, and distraction and listlessness, the result of disease: the latter only are here spoken of.

The result of our experience leads us to believe that a late hour in the day, or early in the evening, is in many cases the most convenient to the sick, though often the Clergy must sacrifice their own convenience to visit them at that hour. The early habits of the humbler classes especially, render that the time at which the sick are most disengaged, and will have least disturbance afterwards; and therefore the Priest's words, and the Offices of the Church will remain longer on the mind, and will often leave a stilling and calming influence, meet to be thought of, especially when the nights are spent in wakefulness or in pain. But then in adopting this hour it must be borne in mind, that there is a class of diseases in which the symptoms are aggravated with the approach of night, and in which, therefore, the attention is less alive at those times.

And now the Minister being come to the sick man's house, the Church, enforcing the notion which we have in the previous remarks endeavoured to carry out and apply, directs his first words to be those of solemn benediction. "Who coming into the sick person's house, shall say, Peace be," &c. This she does, at once to restrain him from laying aside, and those in the sick man's house from forgetting, in secular salutation the spiritual character of the ministerial commission. Hence, as Bishop Wilson wisely observes, "*They that omit the salutation, Peace be to this house, and to all that dwell in it, or pronounce it so low as not to be heard, have not well considered the authority they have, as Ministers of CHRIST, to offer peace and salvation to all that are disposed to receive it.*" (S. Matt.

x. 13.)"* Nothing indeed can be supposed to tend more to elevate the character of the Priest in the eyes of those to whom he ministers, to clothe his words and acts with authority, and to realize to the sick and their friends the consoling idea of the Ambassador of God, than these words, pronounced with reverence and affection, as the first salutation on entering the house.

And here it may be fitting to point out that, from a comparison of this and the next following rubric, it seems plainly the intention of the Church that peace should be bidden in these words, on entering the house; that is, before the Priest sees the sick man, if he be not in the entrance, or first room entered. "Who coming into the sick person's *house*, shall say, Peace, &c.;" and again, "When he cometh into the sick man's *presence*, he shall say, &c." It is no doubt open to the Priest, if he see fit, to repeat this salutation, or a like one, to the sick person when he approaches him; for the bidding of peace seems from the words of Holy Scripture to be an inherent part of the ministerial office, (conf. S. Matt. x. 13; S. John xiv. 26, 27; and xx. 21, 22; and Psalm xxix. 11,) with a promise of confirmation from the ALMIGHTY, if those to whom it is bidden be in proper dispositions to receive it. But in all cases it appears to be the desire of the Church that this salutation be made on entering the sick person's house. In conformity with this view we have at the beginning of the following Offices supplied the Priest with a form of bidding peace to the sick man and the immediate occupants of his chamber, on entering the room; supposing, however, the intention of the Church of saluting the house on first arriving at it, in the opening words of the Visitation Office, always to be complied with.

We are aware, indeed, that one case of difficulty has presented itself to the minds of some of our brethren in complying with this rubric; viz.: that in which some of the occupants of the house are notoriously living in wilful, known sin; e.g. in the case of one sick in a tavern, low lodging-house, or even in a brothel. How, it has been asked, can we bid the peace of God to those to whom GOD Himself assures us, there is no peace?†

* *Parochialia. Works*, i. 428.

† *Isaiah* lvii. 21.

Is it not a mere mockery, or, worse than a mockery, profanity to God, and giving "that which is holy unto dogs?" In answer to this it may be observed: That our LORD's own words restricting the reception of peace to those alone who are worthy, seem to provide for such a case as this, and to justify the Priest in using the general form, although he may fear that some in the house be unfitted to receive it; for it is said, "it shall return to you again," as seeming to imply that the Priest himself shall be blameless, even though the people be unworthy. And if it be objected that our LORD contemplated missionary salutation in the Apostles, wherein some to whom they bid peace might be unworthy, and they ignorant of it; but that His words ought not to be applied to a case where the Priest is previously cognizant of the fact that some whom he salutes with peace are really unworthy; it may be answered that our LORD's injunction, taken in connection with His words after His resurrection, is a general one, and was evidently intended not only for the guidance of His disciples at that time, but for the direction of His Church; and that, as our Church has so taken it, and furnished her Ministers with the very words in which to salute the house with peace, we cannot be wrong if we observe her direction.

But it is to be observed that in some of the cases above alluded to, it would seem the term, "the sick man's house" should be understood not of the house in which he is, but of the portion of the house in his occupation. Thus in lodging-houses, or places let in tenements, it seems plain that the sick person has no more relation to the parts of the house occupied by others, than a householder has to other houses in the same street. In such cases, then, it will be proper to pronounce the words of salutation on entering, not the house, but the part of it occupied by the sick man and his family.

Further, this opening rubric, in conjunction with the next, appears to desire that the Minister in any case of serious sickness,* should at once use this Office.

* We say "serious" to distinguish between those severer sicknesses which mark the line calling upon the Minister's services,

"When any person is sick, notice shall be given thereof to the Minister, who coming into the sick person's house, shall say," &c. When to this we add the following, "*When he cometh into the sick man's presence, he shall say, kneeling down, &c.,*" we are at once led to the opinion that no other action is contemplated. It would hence appear that in all ordinary cases of severe sickness, the will of the Church is that this Office only should be used on the Priest's first approach to the sick man's bed. It would seem, First, that no other kind of prayers are to be used by way of substitute; Secondly, that in ordinary cases no intermediate step may be taken. We are aware that this Office has been complained of as being "deficient in several cases."* We think, however, that this judgment is far from being a true one. The Office is surely perfect for all the uses which are its evident object. We see no apology therefore for interpolations. No departure should be made from this order; except where its own directions admit of a discretionary power on the part of the Priest. And it may be observed that the very fact of its affording a discretionary power in any case shows the jealousy with which the Church desires the prescript form in all other parts to be adhered to. If she carefully points out how far we may deviate, her silence in all other cases is sufficient proof of her desire that no further deviation be made. This is the

and those lesser troubles of the body which need not his ministration. The line is not always easily discernible; but generally speaking, what demands the attendance of the physician of the body, demands likewise the help of the physician of the soul.

* Wheatley, Rational Illustration of the Book of Common Prayer, xi. Introduction. Sharp, on the Rubric and Canons, 249. Oxford: 1834. See also Dr. Mant, on Visitation of the Sick, Preface: and Dr. Dodwell, Prelim. Dissertat. iii. iv. The following unqualified expression of opinion from Coney's Companion for a Sick Bed is important as showing that this view did not universally obtain.

"What is here delivered is built upon the foundation of our blessed Church, and is only designed as a larger comment upon some passages of her Divine Office for the Visitation of the Sick. Far be it from me to suppose that Office imperfect, or to presume by any new forms of Prayer to supply the defects of it. I think, that if any part of our excellent Liturgy is better than another, this is the most exact and complete, the most moving and pathetic of the rest."

point of Bishop Sparrow's short remark : " The prayers are all prescribed, but the exhortation is left arbitrary to the discretion of the Priest."* And let it not be supposed that the words of the sixty-seventh Canon favour a different view : " When any person is dangerously sick in any parish, the Minister, or Curate, having knowledge thereof, shall resort unto him or her, (if the disease be not known, or probably suspected to be infectious,) to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no preacher ; or if he be a preacher, then as he shall think most needful and convenient." Now these words do not, as has been contended, " allow a *preaching Minister* the liberty of using this order, or any other as he shall see convenient."† The unpreaching Minister, when this Canon was drawn up, being supposed not to have the ability of exhorting and comforting, had his work prepared, as far as might be, to his hands. He was enjoined to follow closely the order of the Communion Book. In fact, the Church provided, as best she might, against a very serious evil. Her incompetent Ministers might be little able to instruct ; little able to comfort. While they might examine a diseased conscience only in a very perfunctory manner, they might convey a message, and perform plain acts of authority. Lest the sick should die altogether without the comforts of religious ordinances, the Church provided that even her unpreaching Ministers should be enabled to bestow the blessings of religion upon them. The preaching Minister, on the other hand, was not so jealously circumscribed in his movements. He could exhort : therefore the rubric provides that he may use, not indeed any, but some *like* exhortation ; and moreover, instead of a mere perfunctory discharge of the rubrical directions concerning the examination of the Sick Man's charity and repentance, &c., it is provided by this Canon that he should have the fullest liberty to amplify his means of reconciling the sick man to God, as in his discretion he may see fit. The words of the Canon, however, only allow him that licence which the unpreaching

* Bishop Sparrow's Rationale, 262. Oxford : 1843.

† Wheatley, as before.

Minister could not, from want of ability, claim; i.e. to *instruct and comfort*, as he shall think most needful and convenient; in fact, to set aside, if he pleases, in his instructions and consolations the form of exhortation provided in the order, agreeably with the rubric which allows of this exhortation "or other like:" but not to set aside the form of prayer itself. Moreover, if the preaching Minister were allowed by the words of this Canon the licence of using another form of prayer than that which is here prescribed, then he would also by the same words be allowed a licence of altering the form of the administration of the Holy Communion to the Sick; for this Office forms part of the order prescribed in what the Canon terms "the Communion Book" for the Visitation of the Sick. Not only, then, is extemporaneous prayer altogether inadmissible here, but the introduction of any other form than the one appointed is forbidden.

Secondly. It seems from a careful consideration of the second rubric, that in ordinary cases no intermediate steps are to be taken; but that the Priest is to kneel down and begin the Office as soon as ever he approaches the sick man; and that an examination of his faith, repentance, and charity, is to be postponed until after the prayers, down to the conclusion of the second Collect (Hear us, Almighty, &c. &c.), have been said. And by ordinary cases we mean, 1. All cases in which the sick man is known to the Minister of the parish to be such, that no valid objection (as for instance, want of Baptism, professed infidelity, or notorious sin unrepented of) exists to saying prayers over him; 2. All cases in which, though the sick man be quite unknown to him, the Minister has, by the inquiries (page 3) made concerning the sick, satisfied himself that he is a baptized person desiring the Offices of the Church. But where the sick person is altogether a stranger to the Priest, and where he cannot ascertain from others anything of his condition or profession, it would seem that a liberty is given to the Minister of making at least general inquiries of the sick before he commences the Office. The second rubric after the exhortation seems to allow, or, at any rate, to imply this. *These words before rehearsed may*

be said before the Minister begin his prayer, as he shall see cause. We are quite aware that Wheatley considers that this rubric applies only to the latter part of that immediately preceding it; viz. the settlement of temporal affairs, and making a will; and that he supports his views by two reasons: first, that these being secular matters, the Priest may think it more fitting that they should not be mixed up with spiritual things, and with prayer; and secondly, that this rubric, rather differently worded, (*This may be done before the Minister begin, &c.*) stood in King Edward the Sixth's Prayer Books in the margin opposite to this very clause relating to temporal affairs and the will. But it may be reasonably thought that the Church by removing this rubric to its present place, and by altering its form did, in fact, contemplate a change; for by no longer placing it as a marginal note to the latter clause of the preceding rubric, it seems plain that she meant to give it a more extended application; and by inserting the expression *these words before rehearsed*, that she intended to apply it to the exhortation, or at least to the examination of faith with which it concludes. And as for the other reason, we altogether dissent from it; for we think that the very wording of the first rubric after the exhortation shows that the Church does think that discharging the conscience, and acts of piety and justice in secular things, are, in a man dangerously ill, so intimately related to his spiritual state, that she specially directs her Minister to make them a subject of exhortation, and doubtless, if he see fit, even of special prayer. On the whole, then, it seems that though in all ordinary cases, the Minister is at once to begin the Office when he enters the sick man's presence; yet in such a special case as we have noted above, the words of the rubric give him an authority to make a general examination of faith; and its position seems to permit him to extend it to a general inquiry as to repentance and charity, as he may see cause. Yet this does not seem to take the place of the more particular examination to be made afterwards, but it is only intended to satisfy the Priest that the sick man is in profession a Christian, and a proper object for the ministrations of the Church.

In a word, then, where the sick man is known to the Priest, or where inquiries have been satisfactorily answered by others concerning him, the Minister is advised at once to kneel down and begin the Office when he approaches the sick man; where, however, the sick man is not only entirely unknown to the Priest, but where no particulars whatever can be ascertained about him, it would be well to use the *Inquiries to be made of the Sick Man*, p. 4, (which are in fact a general examination of faith,) and then to commence the Office, reserving a more particular examination till after the first prayers.

Indeed, nothing can be conceived more solemn, more likely to make the sick man feel his position as a member of the Church, needing her prayers, and about to enjoy the ministrations of the Ambassador of God; nothing can tend, even externally, to put the sick man in a better frame of mind to receive the instructions and consolations of the Minister; and nothing can have a more wholesome effect on the Priest himself, than at once, before a word is said, to address God in the solemn words of the opening prayers. And when we add to this the answer promised to prayer—the strength, repentance, humility to the sick,—the power, grace, and discretion to the Priest,—surely none will omit first to seek in prayer a blessing to the Minister and to the ministered-to, in the all-important work of bringing a soul to God, which is to follow.

For the Priest is directed to say these opening prayers *kneeling down*: he does not here stand, as he usually does in offices or prayers of an intercessory character; but he does that in outward act for the sick man which he cannot do for himself; and then too he uses a precatory posture as praying for grace and ability to himself, as well as for help and comfort to the sick, in the opening deprecation, and in the Lord's Prayer.

“Remember not, LORD, our iniquities.”] The first address to Almighty God is a confession of sin: thus the first impression the Church endeavours to bring home to the sick man is that he is a sinner and partaker of a sinful nature. And here it is to be observed that the

Church, in the use of this deprecation at the opening of the Office, (and indeed throughout it) seems to bring very strongly before her children the notion that all sickness and suffering is a visitation for sin: for sin in the abstract, if not for actual sin in the sufferer. Consonant hereto it is to be remarked, that the clause "neither take Thou vengeance of our sins," which occurs in this deprecation in the Litany, is here omitted; it being manifestly improper to ask of GOD not to do that which He, in His wisdom, has done or is now doing in the particular case: the sick man suffering under His hand for sin, if not as it is actually in him by commission, yet as it affects his flesh by nature.

For though in the exhortation the intention of GOD is stated as two-fold, either the increase of faith by the trial of patience, or the correction of personal offences, yet the words which follow ("Know you certainly that if you truly repent you of your sins *and* bear," &c.) clearly imply, as indeed might reasonably be looked for, the existence of actual personal sin in every case visited; though not, of course, of a like degree of sin in each. This being then the leading idea of the Visitation Office, we shall find it kept steadily in view throughout. And we may observe that the Church sets before her Minister as his great duty in visiting the sick, to reconcile the sick to GOD, that is to bring him by self-examination to repentance;* then to lead him to perform such outward acts of repentance as he is in his present state capable of; viz., reconciliation, and restitution, and charity;† then, if his conscience be troubled, to move him to special confession, and, if he desires it to give him absolution;‡ but in any case (provided of course he be repentant,) to pray earnestly for his forgiveness and restoration to GOD's favour,§ pleading specially the atonement and intercession of the SAVIOUR;|| lastly, after directing the sick to look alone to Him and to His Cross for health and for salvation,¶ committing him to

* "And forasmuch as after this life in that fearful judgment."

† First rubric after Creed.

‡ Fourth rubric after Creed.

§ In the prayer "*O most merciful God.*"

|| In the anthem "*O SAVIOUR of the world.*"

¶ In the first benediction.

God's mercy in a most solemn form of benediction.* To this end is her Office framed: and she follows it up by another, the Communion of the Sick, the seal of God's reconciliation and pardon to the penitent.

"Then shall the Minister exhort the sick person after this form or other like." That is, the same ends it has in view (viz., pointing out the cause and objects of sickness, exhorting to patience, repentance, searching the conscience, and examination of faith,) are to be steadily kept in the Priest's mind, if he should think it desirable (and there may be good reason) to change it.

We have given two general forms in this volume, either of which may, if the Priest so think fit, be substituted for the prescript form of exhortation; viz. the *Ancient Exhortation*, p. 437, and Bishop Andrewes' *Propositions and Inferences*, p. 457; for these not only embrace all the topics contained in the Exhortation, but also prepare the sick man, in a general way, for the particular examination and instruction under the succeeding rubric. The latter may fitly be used when the sick man is sluggish, or inclined to inattention; as, being broken into short sentences with occasional questions, it is more likely to arrest his attention than a more continuous form.

"Then the Minister shall rehearse the Articles of the Faith."

"Then shall the Minister examine whether he repent him truly," &c.

And now begins the important work of examination and instruction, to the end of reconciliation, requiring in the Minister all the ability, tenderness, patience, discretion, and wisdom of which he is capable.

The opening prayers being ended, the Minister will rise from his knees, and proceed either at once with the Exhortation, or with such general inquiries as he may think fit, to enable him to understand the condition of

* The final blessing.

the patient. And if he have not before done it, he may now make the *Inquiries of the Sick Man*, (p. 4,) laying the book open before him, so as to ask the particular points there given, yet looking at the sick man as in general colloquy.

And, no doubt, here is an incipient difficulty, viz., to draw the sick into conference: sometimes he will find them morose; sometimes over talkative; sometimes endeavouring to avoid conversation on serious topics. Of course it is impossible to prescribe for all cases: a few advices may, however, be useful to our younger brethren.

If the sick is morose or incommunicative, a question interposed on some general topic may lead him to open himself; e.g., if he has been long ill; if he suffers pain; or the like. From one or two such queries it will be easy to bring him on to the point the Minister desires.

If, on the other hand, the sick person be over garrulous, i.e., to a degree which renders it impossible for the Priest to fix him to the points desired, it is advisable simply, with steadiness and kindness, to propose the next inquiries as soon as a reply has been obtained, cutting short all running out into lengthy statements.

If he determinately endeavours to avoid serious points, and to lead off the Priest to other topics, it will be well to say kindly, "We will talk of such matters presently; let us now attend to the more important object for which I have come to see you." This, however, is a case that will sometimes give a Clergyman very much difficulty.

In all these cases (and indeed in all cases whatever) Bishop Andrewes' concluding memorandum is important: "To take occasion out of his own mouth." Some expression will often be dropped by the sick which will give the Priest an opportunity to lead him on to the very points he wishes to bring before him. For instance, the answer to the inquiry whether he be a communicant, (if made of the sick man,) will often be that he felt himself unfit to receive the Communion; this will naturally, by a remark on the testimony of

conscience, lead to the examination of repentance. This may serve to illustrate other like cases.

And here one or two cautions may be useful. First, to resist a tendency in the Priest's conference with the sick to degenerate into a common conversation on unimportant or even on extraneous matters, or about other persons. And this snare will be greater the more the rank of the sick approaches that of the Minister, the more they move in the same circle, or the more he is of the number of the Clergyman's friends or intimates. In all these cases there is a natural disinclination on his part to examine into points which it may give the other pain or annoyance to be spoken to about; and a shrinking on the part of the sick from admitting facts which may make his friend or his associate think otherwise of him than he would wish him to do. Besides, some persons, especially in the class alluded to, are inclined to make the Clergyman's visit an opportunity for relaxation of the mind, for some pleasant conversation, or even for hearing the news of the day. This must never be permitted. The Priest must remember the object of his visit, the performance of a certain office, viz., the fitting by instruction, exhortation, and prayer, the sick man for appearing before God's judgment seat, if his illness terminate fatally, or for a holy and a Christian life, if it end in recovery; and that the conference he enters into with the sick is to carry out this object, and no other. Let him bear in mind that all are alike in the eyes of God; that he bears God's message and ministry alike to all, high and low, rich and poor. Therefore if the sick be on such terms with him, or in such a position, that the conversation of the Priest will be a relaxation or an enjoyment to him, let him pay him intermediate visits at other times for this purpose; these can doubtless often be made indirectly the means of much usefulness; but let him never mix up unimportant with important matters, or let religious conference dwindle into general conversation.

A further caution cannot be better expressed than in the words of Ostervald: "It would be deceiving himself (for a Pastor) to imagine that he must visit the

sick for the sake of haranguing and making sermons by their bed-side. The most favourable judgment we can form of Ministers who act thus, is, that they are extremely ignorant."*

Another preliminary caution is as to Dissenters, or those who occasionally attend Dissenting conventicles, and those of another Communion. It will be important not at once to enter into controversy. Of course, in such cases, the Visitation Office cannot be carried on through all its parts, as with a faithful member of the Church. But there are many preliminary steps which the Priest may take with such persons, which may eventually lead them to enter, or to return into perfect communion with the Church. All this, however, may be marred by at once, or in a hard dry spirit, going into the points of difference or controversy. For it must be remembered that the majority of Dissenters among us are so rather from ignorance than evil intention; and that no man ought to be dealt with in strictness as a schismatic or heretic unless he persists in error after warning. Of course obstinate Dissenters, or those who have separated from the Church from well-considered objections to her doctrines are not here meant; these will in general not give notice of sickness to the Clergy of the Church; or, if they offer to visit them, will decline their ministrations. But in other Dissenters, the fact of their giving notice of sickness to the Priest, or their willingness to receive his instructions and avail themselves of his office, are hopeful signs, as showing at least a latent wish to be looked upon as not separate from the Church. We have given, p. 387, a form of address which the Priest may use in such a case; and the note there appended will show what we think should be the course pursued. Here it is only necessary again to observe that a kind inquiry as to the cause of differing from the Church, or joining with those separate from her, will often be met by such a reply as will enable the Priest, plainly rather than controversially, to lay out the orthodox faith, and the true nature of the

* Ostervald's Lectures on the Sacred Ministry, translated by Thomas Stevens, 1781.

Church, supported by Scripture proofs. This, if done in a mild yet unswerving manner, will for the most part be thankfully received, and may be the means of bringing such a sick man into full communion with the Church. In the event of the sick, however, in such a case remaining obstinate, it may be well (at least in a dangerous illness) to make some general exhortation to self-examination and repentance; though, of course, direct ministration cannot in that case be performed.

If the sick man be surrounded by his friends when the Priest is about to begin his conference and examination, it will be advisable to ask them to retire from the room; or if that be impracticable, at least from the immediate vicinity of the bed. For experience proves that the sick will seldom give his undivided attention to the Minister while his friends are about him. They will interrupt his conference with the sick by unnecessary or absurd remarks: or, in case of dangerous illness, by uncontrollable outbreaks of grief; and the sick man feels a natural repugnance to going into matters of faith and repentance, involving reconciliation and restitution, in the hearing of other parties. Of course it is meet that those about the sick should be allowed and even encouraged to join in the prayers; and it will be well when asking them to step aside for a few moments while he confers with the sick man, for the Priest to add that when he resumes prayer he will give them notice that they may take part in it. The person accompanying the Priest (see p. xl.) should also, of course, be removed or dismissed before the Priest examines the faith and repentance of the sick.

“*All this I steadfastly believe.*”] As it must not be supposed that the Church requires merely a nominal assent to a bare form of words, without being solicitous that her members should both understand and apply what they profess with their lips, and attach a true and orthodox meaning to the expression of her faith, the Minister will, for the most part, find it necessary to go into the subject of the sick man's faith more fully. To this effect Bishop Wilson says, “But lest

sick people, and such as are of a slow understanding, should profess with their lips what they are not able to apply to their soul's comfort; it will be highly charitable and useful, after repeating the Creed, to propose the use that ought to be made of it, in *short questions*.* Short and simple queries indeed will in general be found the most profitable method of explaining the Creed, both as keeping up the sick person's attention, and most readily ascertaining any points of which he may be either doubtful or ignorant, and on which, therefore, he may require particular instruction. To aid the Priest in this matter we have given some forms in which this examination of the sick man's faith may be made. And as various minds, various degrees of intelligence, and various modes of thought may require (in order to benefit them) the same great truths to be presented to them in various ways, we have given several different forms at pp. 442, 454, 461; besides those which enter into the more extended examinations, pp. 481, 491, 499, and 514. It must not, however, be understood that these are meant to supersede in the Minister an accurate acquaintance with, and a readiness in explaining and illustrating the doctrines contained in the Creed. For if, as Bishop Sparrow says, "whatsoever was prefigured in the patriarchs, or taught in the Scriptures, or foretold by the Prophets, concerning GOD, the FATHER, SON, and HOLY GHOST, is all briefly contained in the Apostles' Creed;" and that "this Creed is the touchstone to try true faith from false, the rule of faith contrary to which no man can teach or believe;" that "holding this rule we shall be able to convince all heretics whatsoever that they be departed from the truth;"† it is obvious that it will be the Priest's duty so entirely to possess himself of the full interpretation of all its articles as to make it subserve in the most thorough manner the great purpose of instructing the sick man in all points of belief, the denial or neglect of which may in any degree endanger his salvation.

In communicating this instruction on his faith to the sick man, whether by direct explanation or by ques-

* Parochialia. Works, i. 428. † Sparrow's Rationale, 262.

tions, the Priest should keep before his mind the following Rules of Bishop Taylor; for the reasons of which he is referred to Holy Dying, c. iv. s. 8.

"1. The Priest should endeavour to keep his sick free from any doubt concerning that which he believed and received from common consent in the days when his health and judgment were strongest.

"2. He should teach him to mingle the recital of his Creed together with his prayers, and to avoid putting his trust in the confessions of parties and factions.

"3. He should take care that the sick man's faith be especially active about the promises of grace and the excellent things of the Gospel.

"4. He should endeavour to turn the sick man's faith of the articles into the love of them.

"5. He should be very careful that the sick man's faith be not tempted by any man, or any thing; and when it is in any degree, he should so direct him as that he may lay fast hold upon the conclusion, upon the article itself, and by earnest prayer beg of God to guide him in certainty and safety."

Notwithstanding these assistances and these rules, cases of difficulty will sometimes occur. Thus the very unlearned will sometimes demur to the articles of the descent into hell, the final judgment of the quick and the dead, and the Catholic Church; not from unbelief, but from ignorance of the real meaning of the terms in which the article is expressed, and which perhaps they have never before seriously examined into. These are simple cases, and are easily dealt with, so that they be treated with tenderness and consideration. More difficult and distressing is the following case, which it may be useful to record for the instruction of our younger brethren.

The Priest was hastily summoned about midnight to visit A. B. who had been suddenly seized with an aggravation of disease of the heart, which threatened speedy death. Of this he was himself aware. He was before quite unknown to the Priest. On examining into his faith, he stated that though he had been externally a professing member of the Church, he did not believe the article of the Incarnation. To this point then the Minister particularly addressed himself; and

on a further inquiry it was elicited that he admitted, or even believed the various acts of our blessed LORD's Life and Death, but would not assent to the truth that the Second Person of the blessed TRINITY, the Only Begotten SON of GOD, being conceived by the HOLY GHOST, was born into this world, of the blessed Virgin, in the nature of man. He admitted generally the Bible to be the Word of GOD; but when particular texts were adduced to prove the doctrine of which he doubted, he refused his assent to them as to the doctrine itself. On this point, however, (as is general in such cases,) he was inconsistent and wavering. The case was rendered particularly distressing on account of the rapid approach of death; and also because he professed great contrition for his offences, and a general reliance on the mercy of the DEITY; and desired the prayers of the Church. A prayer for enlightenment and faith was said over him, the use of the Prayers of the Church being manifestly impossible in the case. On further and careful conversation it was discovered that his faith was withheld because he could not, by means of his reason, see the possibility of the Incarnation as proposed in the Creed. It was then shown to him how men of the greatest learning, most powerful minds, and profoundest wisdom, who had investigated the subject, had professed their firm belief in the doctrine; and that the Church, in all portions and all ages, had taught this doctrine, which had been received by all her members. To this line of argument he was (by GOD's mercy) open; and, after some consideration and much conference, he professed an assent to the doctrine in such sense as those of more ability than himself, who had investigated it, received it, as Holy Scripture taught it, and the Church proposed it. He also admitted that his hopes of acceptance and salvation were in and through our blessed LORD. He made these professions more than once, and, as he said, sincerely. The Priest then proceeded in ministering to him, and in the Prayers of the Church. Some hours were spent with him, and very soon after the departure of the Clergyman he died. The case is, of course, admitted to be fearfully painful and unsatisfactory; but

is here recorded to show the difficulties sometimes experienced in examinations of faith, and the means that may be taken in dealing with those difficulties.

To aid the Priest in such cases, we have prepared an Office, containing an exhortation, which embodies some leading arguments likely to weigh with, or convince one in unbelief, and a few prayers which the Priest may say for the sick man ; or, if his family or friends are present, and are faithful Christians, may be used with them in his behalf. In general, if the person visited be not hardened in unbelief, the very circumstance of seeing and hearing his Clergyman and his family praying for his enlightenment and conviction, will probably, through the grace of God, have some effect in making him think seriously on the subject ; but where he continues altogether obdurate, or disposed to scoff at the arguments and warnings of the Clergyman, it may be advisable to remind our younger brethren that their responsibility as stewards of the Mysteries of God, and dispensers of His Word in due season, requires them not to hazard the setting at nought the pearl of great price, or even the blaspheming the sacred Name of God, by offering to pray in the unbeliever's presence. Yet, even in such a deplorable case as that, it will be well, if the family or friends are faithful, and anxious for their sick relative or neighbour, for the Priest to say the prayers of the Office with them in a separate room ; or if (in the case of the poor) that is impracticable, to invite them to join him for prayer at his Parsonage, or elsewhere. The effect of earnest prayer being illimitable, save by the wisdom of God to grant or to withhold, as the Priest will not cease to pray for such a case, neither should he neglect to urge the two or three who are most interested in the unbeliever, to gather themselves together, and to agree touching what they shall ask for their sick friend.

The sick man's faith being now ascertained, his errors therein rectified, and his doubts or perplexities removed, the Church directs the Minister to proceed to examine his repentance ; and this, it must be admitted, is no easy office in most cases. For in a great part of

mankind, the conscience is so little used to be consulted, that it will be found dull and sluggish; and many are so little accustomed to make the revealed precepts of God their law, or ever to test their life by God's Word, that they will be found really ignorant of what sin is. And since no man can repent of his sins (to any real purpose) without knowing them, all our great Divines have recommended that the divine precepts should be set out, and the sick man's breaches of them brought to his remembrance; and many of them have provided methods for that purpose. Of these we have in the present volume given a few; and, on account of the importance of this part of the Visitation Office, (the examination "whether he repent him truly of his sins,") we have extended this part of the work much beyond what we originally intended. For indeed the minds, the habits of thought, the power of conscience, and the sensitiveness of personal failing are so very different in different individuals, that a variety of forms of examination, differing in method, in particularity, and in extent, must be provided, to be at all useful; nor indeed must it be supposed that all the forms here supplied will meet every case, or obviate all thought or trouble on the part of the Priest; but they will, it is hoped, aid him in most cases; and even in those where they are themselves unavailable, and must be extensively departed from, will be, at least, useful as suggestive of the method of examination.

It will be found then that these forms are more particular, higher, and fuller in their nature, in the order in which they succeed one another in this volume. That is, the earlier ones are more applicable to the case of the ignorant and dull conscience; the latter to that of the tender and testifying conscience. We must beg the special attention of our brethren to this fact: for to use Kettlewell's or Sherlock's form with a careless person, who never has taken account of himself as he appears in the eyes of God (and indeed cannot at once bring his conscience to do so), would not only be comparatively useless, but further would have this directly ill effect—that as it would put before him sins, which (however present to an earnest-minded, striving person) his conscience lacks the ability to realize as sins, he

would at once pronounce himself free from them, while in truth he was guilty of far greater, and deeper, and more manifold offences; and thus he might be inclined to think rather of the many offences his conscience did not testify of, than of the great sins of which it did accuse him. This cannot be too carefully avoided. And again on the other hand: the use of a very simple form of examination with the advanced Christian, or with an instructed and testifying conscience, would be unsatisfactory as not sufficiently exciting and deepening repentance.

Thus, to be more particular, Bishop Wilson's method will be found suitable (with due judgment and discretion) to the case of most sick people; being excessively plain, and setting out the more usual sins into which men fall, in simple words. The next form, taken from Bishop Cosin, is suitable to the case of those whom, from weakness or inability, it is thought better not to question by direct examination; or of those again who, from sullenness or disinclination, are unwilling to reply to inquiries; or of those who are unrepentant or not sufficiently repentant. In all these cases Bishop Cosin's enumeration of sins against each commandment may be deliberately recited, the Minister frequently exhorting the sick man to lay them to heart, and to consider seriously with himself of which and how many of them he has been guilty before God. Again: it is believed that this form will be a considerable assistance in those cases where the Priest thinks it better not to adhere exactly to any form, by keeping before him the offences he may have to bring to the sick man's mind, and enable him to give method and individuality to the line of his teaching.

The next form, p. 481, has been put together by the Compilers to meet the case where the Minister sees fit, for special reasons, to put before the sick the very words of Holy Scripture which forbid a sin or enjoin a duty; and to assist him in dealing with the case of (what may be called) a cavilling conscience; viz., where the sick man, when any offence is put before him, will admit himself to have been guilty of it, but will dispute its being wrong, or sinful, or forbidden in Scripture. As a further help, the references to the chapter and verse

have been given in this case, to enable the Minister not only to quote the words, but to point out the very place of Scripture which applies.

Dr. Isham's and Kettlewell's forms are successive advances on Bishop Wilson's; and Sherlock's is (as has been said) the most particular and extended, and will be found useful in the case of instructed persons of an active conscience, and of advanced Christians, who, as they are free from the grosser sins, need to have the more minute brought to their remembrance, that they may cast out every accursed thing; lest otherwise even they die with some sins unrepented of, because unheeded or unremembered.

Finally, because the Minister may be called to one with whom, by reason of the suddenness of his seizure, or the extremity of sickness, or rapidly failing sensibility, it is impossible to use any of these forms, or any extended method of examination of faith and repentance, we have appended a short form said* to be by S. Anselm, Archbishop of Canterbury, which it is believed fulfils the directions of the rubrics in the Visitation Office.

And here it seems fitting to make some observations on the reading of Exhortations, Advices, and Examinations to the Sick. It may be objected by some that it would be more natural that such addresses should be framed by the Minister himself at the time, and should

* Stearne's *Tractatus de Visitatione*, 24. To this effect Bishop Mant observes: "As it is more than probable, that every one who has the care of souls will, one time or other, be called upon to visit those who are almost at the point of death, before they will see a Minister, I recommend him to be provided beforehand against such perplexing visits, with a suitable short form, which he may find it necessary to despatch in a little time, from the very weak state which the person may be in, whom he is summoned thus hastily to visit. For even at so late an hour of life what can be done ought to be done: here, however, the Minister must use great care, neither to soothe the late penitent with ungrounded hopes of pardon, nor to drive him to despair." And he adds a further and an important caution to the Priest, not to express himself in any way, which may lead those about the sick man, "who perhaps may not yet have begun the great work of repentance, to think that they may go on in a course of sin, till they are brought to the condition of their dying friend, and that then by uttering a few ejaculations, and hearing a few prayers from the Minister, hastily sent for, but never before thought of, all shall be well."

assume rather the shape of a colloquial discourse than of a formal exhortation ; and it might be thought more useful that the Minister should speak to the sick man without any reference to a form, as being more likely to awaken and secure his attention, than that he should read from a book. In answer to this, we say : that there is, perhaps, too much a tendency to run rather into generalities, than to address himself particularly to the points of the sick man's case, where the Minister has no form or aid to guide him ; that all men have not the facility of speech or of thought which would enable them profitably to exhort and confer with the sick ; that those who have the ability, even in a high degree, to do so, may be called to a sick man at a moment when from illness, depression of spirits or other causes they may find it impossible to speak as freely or as profitably to him as they would wish ; or that circumstances may arise in the course of their visit, even from the manner or remarks of the sick themselves, which make it difficult for them to say all they wish as they wish. There are besides so many various and varying circumstances in the different cases that may arise, that a Priest has never considered or before met with, as to render it next to impossible for him to frame an address to the sick at the moment, bearing with all the distinctness and force he could desire on the particular case. These difficulties are very great to the young and inexperienced Minister ; through whose want of skill in dealing with such sick, and want of ability in addressing or examining them, the sick man's soul may take great harm ; and by his dealing in vague generalities where the case required careful searching into particulars, and exhortation on its special points, and clearing away individual difficulties, the sick may die unsatisfied himself, unrepentant, and unreconciled to God ; or may rise from his sick bed to live over the same course which due inquiry and skilful management might, under God, have reclaimed him from. To such inexperienced brethren we trust the forms of exhortation and the like here given may prove a valuable help ; while they may not be useless to any. For on the one hand, those who begin by using such methods as these, may in time and by their aid ac-

quire facility in addressing, and retain arrangement and distinctness in dealing with the sick ; and on the other, the most experienced and able may find them of use, either as a model to give form and arrangement to their own exhortations and inquiries, or to fall back upon if they find themselves unable at any time to speak to the sick with their usual fluency and ability, or to refer to in cases of particular difficulty, for which they may not be prepared.

Any one, indeed, who has closely watched the effect of the exhortation in the Visitation Office, when feelingly read, must be prepared to admit that a formal address is not without its own peculiar advantages. The reasons of which are perhaps such as follow: it admits of the exhibition of a more quiet and sustained authority, as though the Priest were speaking more as one bearing a commission, and less from his own mouth; it admits of a more deliberate and collected manner, in matters very often of great weight, in which an assured and self-possessed tone is felt by the sick to be a very great comfort; and it secures greater method in the matter, and greater exactness in the statement of sacred things. Further, let it not be thought to be descending too low to mention that what is read from a book has its own weight, and comes with at least a book's authority, notoriously not small in the eyes of many.

These advantages, we believe, will be found fully to counterbalance any apparent objection to the use of such forms and methods, as not being natural or impressive. But, indeed, we do not suppose these forms to be read over in a mere dry perfunctory manner. And we are anxious to impress on our brethren these cautions as to their use. The Minister having decided, from the circumstances of the case, what exhortation, address, or examination (as the case may be), he will use, should read it deliberately and affectionately; throwing himself, in as far as he can, into its tenor and spirit; and using those inflections of voice and gestures which are natural to him in colloquial discourse. Nor, if the circumstances of the sick man seem to demand it, should he refrain from interspersing his set form with such observations as may be more peculiarly suitable to his

state, or fall in with his condition. To keep the sick man's attention, he will do well often to look from the book, and to catch his eye, while reading.

To assist him in all this, these forms are mostly in very short sentences, and have been freed from obsolete or strange words such as are foreign to the usual conversation of the clergy. In the examinations of faith and of repentance the questions are so short and simple that the Priest can, for the most part, take them in at a glance, and look upon the sick man as he puts them. The sick will generally be found freely to answer and meet the questions; but it must be left to the discretion of the Priest, dealing with the particular idiosyncrasy of the patient, and the peculiar state of his disease, whether to require an answer to all the questions, or to leave some to be answered as it were rather by the heart than the lips. Some questions, however, should on no account be passed over without eliciting a distinct reply: as, e.g., those on the great articles of the Christian faith, on reality and truth of repentance, and of sole confidence in the sacrifice of the Cross, of steadfast intention to live and die in the faith and communion of the Church, of entire forgiveness of enemies; and some others, the importance of which the Minister will perceive as he uses them.* In cases of exhaustion or the like, the sick man should be desired not to make a verbal reply to the questions, when it distresses him to do so; but to signify his answer by a gesture of the head or hand, or even by a look. In this way the Priest will acquire facility in the use of these exhortations and forms of examination: and they will come, in time, so to impress themselves on his memory, that he will be able to read or recite them with only an occasional glance at the book which is in his hand. These are the fruits of our experience in the use of such methods: and we can assert that they have been received almost always with attention; often with great and expressed thankfulness and comfort; and sometimes with visible emotion even to tears.

And to close this subject we may observe, that the

* If an unsatisfactory or evasive answer be made to any of these, the subject must of course be gone into at once, before proceeding in the examination.

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use of such forms is recommended by almost all our eminent Divines who have treated the subject; who have themselves compiled forms of exhortation and examination; and it is, indeed, based on and authorized by the practice of the Church, who in this very Office has directed us to use a form of exhortation with the sick, and has commanded the Minister to rehearse the articles of the faith in the form of an examination; and in other Offices, as, for instance, Baptism and Ordination, has not left the inquiries and examination to the discretion of her Ministers, but has provided special forms in which they are to be made.

It will sometimes happen that particular circumstances or states of mind will be found to exist in the sick man, which will require a particular treatment. Thus, he may be troubled with religious scruples, with melancholy or despair, with blasphemous or wicked thoughts. These circumstances or feelings in the sick man's case, will be apparent in the replies to the general inquiries to be made of those about him, or of himself; or they will unfold themselves at the very outset of the examination into his faith and repentance. And it is plain that in such cases the Priest cannot proceed in the regular course of examination and reconciliation, until these impediments have been previously sought into, and alleviated or removed by special prayer and spiritual counsel. Or the case of the sick man may exhibit features of special hardness and impenitence; under which circumstances it will be evidently necessary to employ, previously to all other ministrations, means calculated, as on the one hand to arouse the fears of the sinner for his eternal welfare, so, on the other, to soften his heart by the exhibition of God's patience and long-suffering. Or again, though not obstinately impenitent, he may be ignorant of his real position in God's sight, and unwilling to ascertain it; or may be measuring his state by the judgment the world has pronounced on a moral and praiseworthy character; or may be relying on a formal practice of the external offices of religion. And evidently it is useless to proceed in the examination of such a man's repentance, until he be first convinced that

he is a sinner and needs it: that God's Law is the sole standard of Christian excellence; and that all is unavailing which is not quickened by real earnestness. Lastly, it is very clear that little can be done effectually towards the reconciliation of a sinner with his God, if his mind be drawn off from the contemplation of things spiritual by the presence of worldly losses or troubles, if he "be swallowed up with overmuch sorrow." Some definite efforts must be made by the guide of souls to remove this state of mind, before he can successfully proceed in his ministrations for the spiritual welfare and peace of the sick.

In order to assist the Minister in these various cases, we have provided Lections, Exhortations, and Considerations, (for an enumeration of which we refer to the table of contents) directed to those particular states of mind; and we have compiled Offices for one tempted to despair, for one impenitent, for a careless sick person, and a special Office of consolation in great calamity; which we recommend our brethren to use in the respective cases, before proceeding with the Visitation Office, or in the course of its use.

The first case above alluded to, that of one distressed in mind or troubled with frightful and blasphemous thoughts, is of so much importance, and requires so much skill and tenderness in its treatment, that we are unwilling to pass it by without some special advices to our younger brethren. Such mental maladies may arise out of the following causes: a diseased state of the body affecting the mind may produce melancholy, unnatural dread, strange and fanciful terrors, blasphemous suggestions, and the like; a consciousness of past sins, which for God's good purposes are allowed to vex and harass the sinner with the remembrance of them; distorted views in religion, in which wrong notions concerning God and His eternal decrees form the most prominent and dangerous error, and produce what is commonly called religious melancholy; spiritual agency, the devil being sometimes allowed a more than usual power to vex the saints of the Lord, to try their faith.

It will require all the Priest's care to discriminate

in these several kinds of the malady, since he will obviously have to act differently according to the several cases: he will do well, therefore, to ascertain the real cause of the disorder by inquiry of the patient (in which he will be assisted by the questions at p. 587), and of his friends concerning his habits, ways of thinking, &c.; and also by diligent personal observation of him; and by counsel with his medical adviser, should any have been called in to him. All this should be done without any such abruptness as may occasion distress to his patient; but with gentleness and sympathy, and as opportunity may be given.

Until he has been enabled to make up his mind as to the true nature of the case, the Priest's proceedings must be of a general character, both as to prayer and exhortation; and in order to acquire the confidence of his patient, these should rather be calculated to humour his present feelings and sentiments, as fully realizing the state of mind described, than in any way to make light of them; for the sufferer will set this down at once to want of sympathy and acquaintance with the malady, and consequent incompetency to understand his case. The Office supplied in this book for such persons will be found to accommodate itself to this stage in the Priest's progress with his patient.

If he should determine that the malady is one of the body, let him advise the sick man to place confidence in the remedies resorted to by his physician; assuring him that after a due dependance upon God, and prayer to Him, the most natural means of cure are in the power of medical art. It will be well in the meanwhile to speak hopefully of his speedy return to his former peace of mind, if he submit himself with faith to the directions of his medical adviser. And that he may not want comfort as respects the present attacks of his disorder, he may be assured that God will hereafter judge him, not by his infected imaginings as a sick man, but by his own voluntary and unrestrained actions during the time he was sound in health of mind and body. And here the General Directions at p. 590, will be found useful. The Minister should further take occasion to dwell on the infinite mercy of God; in which, as it respects

this case, the Fourth Consideration by Bishop Taylor, p. 422, will be of assistance.

If, however, the Priest should conclude upon examination, that his terrors of mind proceed from consciousness of sin, and remembrance of an ill-spent life, then he should adopt, with little variation, the same measures which he would pursue in the case of any repentant sinner; and indeed no better directions can be given for the treatment of this case than those of Bishop Wilson, p. 399, preceding the exhortation. The real object to be kept in view is to make the consciousness of sin and the impression of God's judgments upon it work true repentance, and not mere terror; that so he may at last entertain hopes of God's mercy. Parts of Bishop Taylor's Considerations, First Form, p. 412, may be used here with advantage. But as sometimes the consciousness of sin is not so well grounded, and arises from a scrupulous temper of mind, pondering morbidly over slight offences and sins of infirmity, the Minister should in such a case at once proceed to give comfort.

But if he perceive, as will not unfrequently be the case, that the terrors of mind and other peculiarities of the sufferer's state are the result of perverted views on matters of religion, then he must prepare himself for a work requiring considerable knowledge, coupled with the exercise of all the spiritual appliances of which he is capable.

The gentlest form of this affliction is when religious persons are under apprehensions of not being in the favour of God, because they find their devotions to be very often cold and distracted, and their delight in spiritual matters not so great and lasting as it is in the things of this world; or because their sorrow for sin is not sufficiently vehement. Such persons should be instructed that the different degrees of affection with which men serve God, or lament their sins, depend, in some degree, upon the difference of their temperament. That anguish of mind for sin is not absolutely necessary: since an abiding hatred of sin, when a true penitence exists, is sufficient; and sensitive anguish is not within the reach of everybody. That the zeal and warmth with which some people are affected is not always an argu-

ment of personal goodness. That as to distractions of thoughts in the service of GOD, they are owing for the most part to bodily weakness ; and therefore if we do not give way to them, but do all we can to suppress our wanderings of mind, GOD will make every allowance for the infirmities of our nature.

A more aggravated form of this malady is when persons think all their religion to be owing to their fears ; and fear being a slavish and sordid passion, they conclude that all those services which are not the result of a higher principle will be rejected by GOD. And sometimes they will adduce Rev. xxi. 8, as applying to them ; whereas by "fearful" in this place (they must be told) is meant either such as refuse to embrace the Christian religion, or having embraced it, are afraid to continue steadfast to the end.

To cure such unhappy notions as these, it may be argued, first, that it is plain from Scripture, that the first beginnings of, or movements towards a holy life are very often owing to fear ; secondly, that to this passion our SAVIOUR and His Apostles constantly appeal : S. Matt. x. 28 ; S. Mark xvi. 16 ; Phil. ii. 12 ; 2 Cor. v. 10, 11 ; Heb. x. 31.

But often the Minister will find that wrong notions concerning GOD's decrees with regard to man are at the bottom of all the terrors of mind under which the patient is suffering ; and then the exhortation at p. 599 will be found of assistance to him. This feature of the malady often presents itself in a very aggravated form, and not unfrequently terminates in incurable madness. It will also be found to be accompanied with symptoms (at the least imaginary ones on the part of the patient) of the next form we have mentioned of the disease ; viz., that terrors of mind are sometimes occasioned by the malice of the devil and the powers of darkness.

No one, indeed, can doubt that there is a possibility in many cases of mental malady, of the intervention of higher than merely natural causes. We have therefore so formed our Office, and selected our exhortation, as, on the one hand, not to give in them an undue prominence to the belief in the existence of supernatural causes, as the not improbable explanation of many cases

of the troubled mind; while, on the other hand; we might not be accused of altogether overlooking it, and neglecting all provision for it. And though we have thought it our duty to make this provision against a possible case, we have used the reserve noticeable in those of our Divines who have prepared prayers or written on this subject, with a desire to check a too hasty assent to such a view as affording the obvious explanation of any individual case presenting unusually alarming symptoms; and accordingly we have provided the Priest with a line of argument, pp. 604—7, which, if the sufferer's notion be only a fanciful delusion, may be of force to set it aside.

And here we may observe, that even if no well-ascertained case of supernatural agency should occur in the experience of any of our brethren, it might yet be found highly desirable to deal with some cases, for the time being, as if the parties were indeed subject to the influences under which they declare themselves to be labouring; viz., that certain blasphemous suggestions are from the devil: impressions to dispossess them of which the Priest will require no ordinary degree of management and skill.

The prayer, p. 52, though its professed object is different, may be easily accommodated to this case; and the exhortation, p. 600, will point out the manner of dealing with a person so afflicted.

In dealing generally with this case of temptation, the Minister should show the sick, that to persons so troubled as they are, it should not be a matter of despair, when they are assaulted with the most violent temptations of the devil; since God has appointed that we should "wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness," or wicked spirits "in high places." Eph. vi. 12. And therefore we may "count it all joy when we fall into divers temptations," (S. James i. 2,) knowing that He has only designed them for our trial, and to afford us opportunity of triumphing over them; that accordingly the tempter desired to have S. Peter, that he might sift him as wheat, but his temptations were S. Peter's triumphs; that our SAVIOUR Himself was tempted by the devil,

and that the best of men have always been most obnoxious to his malice; and that if they are not tempted in the special way of these their afflictions, yet in some other; the same afflictions being accomplished in our brethren in the world, (1 S. Pet. v. 9;) and that to live in carnal security, without molestation from him, is the most dangerous state.

The last form of the disorder will be often found accompanied with extraordinary promptings to self-destruction. The instructions at p. 53 will meet this case; but it should be observed that Sutton's Llection XII., there recommended, is more specially suitable to temptations to suicide, arising out of the pressure of calamity, &c.

In the general treatment of all these disorders of the mind, we cannot too strongly recommend a quiet easy tone of confidence to the minister. The patient must not be led to suppose that his peculiarities are novelties to the Priest's mind; nor must the Priest on the other hand, too hastily ascribe all such cases to insanity, and so think them beyond his aid and office. While he must study to keep up a cheerful manner in his intercourse with his patient, he must carefully avoid any appearance of making light of his disorder.

Another great point likely to assist him in the successful treatment of his case, is to suggest to his patient some plan, natural to the position in which he finds him, by which he may concentrate his energies in an employment calculated to call his faculties gradually into healthy play. A routine of some light duty, accompanied with out-of-door recreation, should be aimed at. We have watched with the greatest interest the blessed effect of such a regimen for several months, in a case in which attendance at the daily service was the duty and short walks generally the recreation.

These advices are offered to assist inexperienced brethren in dealing with a most difficult case under this rubric, that of trouble of mind hindering true repentance and reconciliation to God.

Other cases besides those we have mentioned will require a particular line of instruction and special prayers. For as the Church directs her Minister to

examine into the faith and repentance of the sick, so she also requires him to exhort them to the various external acts and internal feelings of charity ; as, to grant and seek forgiveness of wrong, to make restitution, and the like. But as the sick may be found ignorant of or unwilling to perform these important duties, it will be essential in such cases that the Ministers should explain and enforce them by particular instruction. The Ancient Exhortation, p. 437, Kettlewell's Admonition, p. 629, and some of the Lections will be found useful in such cases ; and we have compiled at some length (from Dr. Assheton's Method for Sick and Dying Persons) a particular Exhortation to restitution, and instructions on the several cases in which it is required and may be practised ; which, we hope, will meet almost all cases of difficulty on this point which can arise. A prayer for grace to perform this duty, which may be profitably used with or after these instructions, will be found at p. 85.

And we may remind our brethren how much they may do in such matters as reconciling the sick with their enemies, and inducing them to make restitution, not only by bringing those duties before them in exhortations and instructions, but also by being themselves the bearers of messages of forgiveness, of seeking pardon, or of offers of restitution. If it be left to the sick themselves, the disinclination to make others privy to such matters,—to their ill feelings or acts of injustice,—will often make them shrink back from doing that which they both desire to do, and have promised the Minister they will do. There is also a natural though a culpable reluctance to be the first to move in such matters ; and the uncertainty how their offer will be received by the other party sometimes altogether deters them from making it. Thus they may come to die without performing this duty ; and the feeling that it ought to have been done and was not, heightened by the recollection that the duty was brought before them by the Minister, and even acknowledged and undertaken by themselves, may probably embitter their last moments. An offer from the Clergyman to be the bearer of their expressions of good will, or of their tenders of restitution, will often be received by the sick with joy and thankfulness ; and those to whom he bears them will hardly ever decline

their part of the duty when set before them by a Clergyman, though they might have listened coldly and been unwilling to consent to any overtures made directly by the sick, or through any other person ; and his execution of the office will amply repay the personal inconvenience and trouble it may occasion the Priest, by the reconciliation of those long at variance, and the happiness and peace of mind, in his death, of him who has thus, in reconciliation or in restitution, laid down the great burden of a soul long distressed. So, too, in the case of rapidly approaching death, the Clergyman may often afford very much consolation by undertaking and promising to convey protestations of forgiveness of injuries, of sorrow for offence, of intentions and desires of restitution, or actual restitution itself, after the sick man's death. The comfort and peace to the sick and dying, and the good effect on those to whom such messages were borne, within our own experience, encourage us to press this office on the attention of the Clergy.

A further circumstance which this rubric directs the Minister to bring before the sick, which may require distinct ministration, and which ought to be disposed of before the Priest proceeds with the final offices of reconciliation, is the disposal of worldly goods, and the making a will ; with the various duties of justice and charity comprehended therein. When it is considered, how important it is that these duties (for the performance of which the last opportunity may now be afforded) should be properly practised ; how much of injustice, extortion, dispute, and ill feeling may be prevented by a just will ; and again, what a solemn act is the disposal and laying out of that with which God, for His good and wise purposes, has intrusted the sick man ; and that the Minister is the only person who from his office ought to bring, and, from his being an entirely uninterested adviser, may bring these things before the sick ; we feel assured that our brethren will agree with us not only that the directions of the rubric are very important, and ought in all possible cases to be observed, but that this is a most fit subject for special exhortation and for prayer. We have therefore compiled a short Office to be said

with the sick when he is about to make his will, seeking God's grace, direction, and assistance, in setting about and executing this important duty.

But here some important cautions seem required: first, the Minister ought (as indeed the rubric seems to suggest) to confine himself to *general* advices and exhortations to justice, charity, and piety. He should be most careful on no account to engage the sick to dispose of his property or estate, or any portion of it, to *particular* objects, however excellent such objects may be, or however convinced he may be that such a disposal would be the best that the sick man could make. For instance, should the Priest know or suspect that the sick means unjustly to exclude from his will any particular person who ought in justice to share in his property, it will be safer and better for the Priest in general terms to bring before him the great duty of justice, of forgiveness, of showing no anger or animosity, and the great danger to any one who acts otherwise, (especially awful to one dangerously ill,) than to urge him specially to do an act of justice to such a person by name, or to advise him to bequeath his property to any particular individual.

Still more should the Priest be cautious not to urge or engage the sick to dispose of his property in *special* purposes of charity or piety; as for instance, by mentioning any particular institution or object which he wishes the sick man to assist or remember in his will. Rather let him point out in general terms the duty of devoting to God's service some part of the temporal goods with which He has entrusted him, and the many institutions and laudable objects which may be assisted, and mainly depend on such contributions. And this caution will commend itself to every thoughtful and right-minded man; for besides the great scandal to the Church, and probable discredit or inconvenience to himself, it is evidently a breach of the great laws of right and wrong, and an offence against God, for the Priest to exercise any influence he may, either from his office or position, have (which may be very considerable) over the mind of the sick man, to induce him to benefit particular persons, particular objects, or particular charities, or to promote special ends; however just, excellent, and

DUCTION.] IN ADVISING DISPOSAL OF GOODS. lxxvii

even necessary, such a disposal of the sick man's goods may appear to him to be.

This important rule, however, must be subject to two exceptions: the first, when the sick asks and desires the special advice and direction of the Priest, either in the general disposal of his property, or in any particular doubt or difficulty he may feel as to any part of it; the second, when the sick man, to the knowledge of the Minister, is about to make a disposition of his property, which manifestly and plainly violates all rule of right and wrong, all justice, and is contrary to all moral obligation; and when, either from perversion in judgment or determined sullenness, he refuses to see the application of general rules of piety, justice, and charity. In these cases it seems not only permissible, but a duty for the Minister, in the first, to give his advice to the best of his judgment and ability; in the second, to remonstrate, and if need be, to point out even by name the persons the sick man is injuring by his proposed distribution of his property. But then in both these cases he should act with great caution and reserve; and not on the impulse of the moment, nor until he has sought God's assistance to himself in prayer, and in thoughtful reflection.

On this whole subject we give the sensible and practical advice of Ostervald. "We are called," he says, "to attend the sick, principally on account of their salvation; but we ought likewise to speak to them of their temporal affairs, and, indeed, we should begin with these. For this purpose I suppose two things. 1. That the state of the sick person permits it; for if it does not, we must go to the principal point. 2. That he is tolerably well disposed to do what he ought in that respect, for without that we must wait till we have put him into a proper disposition for it. These temporal affairs regard the sick man's family or his possessions. First. As to what he should do for his family: you should exhort a father to pray to God for his family and near relatives, and to give them his blessing: you should engage him to exhort his family to piety, peace, and union; and to take all the precautions he can, that peace may reign in his family after his death. Secondly.

With respect to his possessions there are likewise three things to be done, which you should always have in mind.

1. The first, which is not sufficiently thought of, is to see, whether the sick man is possessed of nothing unjustly; and whether he has no restitution at all to make.

You should never visit a sick man without this, though he should be poor. You should even propose this article to people of probity, of whom you are otherwise persuaded. This is necessary, partly for the sake of obliging them to examine themselves upon it, and partly for the sake of public edification; for if you do not speak of it to every body, those to whom you do speak of it will think that you accuse them. 2. You should speak to the sick man about the disposal he should make of his possessions. You should exhort him to act so as not to injure any person, and that after his death there may no lawsuit arise through his fault. 3. You should exhort him to apply some portion of his estate to pious uses, provided he can do it without hurting his heirs. You must, however, touch upon this point with a great deal of discretion, lest it should be thought that our Ministers are fond of doing as the Priests of the Roman Church do, and of soliciting the sick. On the other hand you should touch on this article in such a manner, and with such circumstances, that the sick man may not imagine that he should be saved by such donations. A Pastor should also discourage all such donations as have relation to his own private interest.”*

It will sometimes happen, that the sick will ask the Minister, either from special confidence in him, from inability to do so himself, or from unwillingness to communicate with a third person, to write down his will for him. This he ought if possible to avoid; advising the sick to send for a properly qualified person, or even devolving the duty on any instructed and trustworthy person in the house, or in the neighbourhood, capable of acting as the sick man's amanuensis, rather than undertaking it himself. But as cases will sometimes occur, where (either from extremity of sickness, and the rapid approach of death, or from the distance of any qualified person, or there not being any one at

* Ostervald's Lectures, by Stevens.

hand or within call, able or trustworthy to write it down), the Minister must do it, or let the sick man die without any signification of his wishes as to the disposal of his property, this caution may be further necessary : to write down, in as far as may be, the very words of the sick man ; merely putting them in such order as may make his meaning plain ; and then asking him distinctly whether that is exactly what he means, and would express.

It will be well for the Priest to remind the sick that an expression of his faith and hope should form part of his will ; not only as signifying to his friends and survivors that he was in the faith and fear of God, but that it may, in the good hand of God, be a means of influencing for good his descendants or heirs, even in years and generations yet to come, and far distant. For the very knowledge that an ancestor or predecessor was good and just and holy, may even be a check on the evil or tempted, that they should not shame them, and an incitement to the right-minded that they should imitate them ; and the recorded fact that a progenitor or a family have died in the true faith may, under God, be an external motive to some to cleave to and maintain that faith. Even in such things is that saying true, "The memory of the just is blessed."

Some forms of such pious and excellent wills are here given, as generally suggestive of the way in which a profession of faith and a pious disposal of the body and of worldly goods may be expressed. And as in remote places, and specially in the colonies and thinly-peopled districts, the ability of the Clergyman to draw up a valid will may be important, as preventing the sick man's dying without the legal expression of his last wishes, and the consequent litigation and ill-will that may ensue after his death, a short and plain abstract of the present law on the subject is subjoined in a note.*

* A will can only be made in writing ; and it must be signed at the end by the testator himself, or, if he is unable to do it, by some person for him, in his presence and by his direction ; and the testator must either make or acknowledge his signature in the presence of two or more persons, who are to be present at the

I.

DR. CHRISTOPHER SUTTON.

In the year one thousand six hundred and twenty-nine, on the third day of April, being Good Friday. The last will and testament of me, Christopher Sutton, Prebend of (the) Cathedral and Collegiate Church of S. Peter in Westminster, written with mine own hand, in manner and form following.

In the name of God, Amen. I, Christopher Sutton, Doctor in Divinity, and Prebend of the Cathedral and Collegiate Church of Westminster, most unworthy of that title and place, being at this present (I give Almighty God praise) of good health and memory, do make and ordain my last will and testament, in form and manner following: Imprimis, I commend in humble manner both my body and soul into the hands of (the) blessed TRINITY.

amenda-
of soul
body.

same time, and who are to sign their names as attesting witnesses in the presence of the testator. No particular form of attestation is necessary. If any person is drawing up a will, without legal assistance, the best form of expression will be the *simplest* and *plainest* that can be used. Care must be taken not to bequeath legacies to attesting witnesses, or even to the wife or husband of an attesting witness, as all legacies so bequeathed are void in law. If therefore a testator wishes to give anything to an attesting witness, he must do it in some other way than by a legacy. But creditors and executors can be attesting witnesses. Persons under twenty-one years of age cannot make a valid will. Neither can married women in the lifetime of their husbands, except where they have property settled on them, with a power of devising, &c. Devises of land, or bequests of any interest whatever in land, for charitable purposes or pious uses, are void by the Mortmain Act. Therefore, if a testator desire to leave legacies to charities, he must take care to make them payable, either expressly, or by ordinary course of law, out of such *personal estate* as may be applied for the purpose. A bequest to a charity, or for any pious use, of a term of years in an estate, or of leasehold property; or of money to arise from, or be produced by, the sale of land; or by the rents, profits, or other interest arising from land; or a bequest of money to be laid out in land; or a bequest of money secured by mortgage; or a bequest of annuities charged on land, or rather rent-charges; or a bequest of money, with a direction to apply it in paying off mortgages on schools, or the like; or a bequest of money secured on parochial rates or county rates, or turnpike tolls; is in each case void.

A will can only be revoked by being destroyed, or by the execution of a new will. Alterations in a will must be made in the same way as the will itself. Persons making any alteration in their wills must therefore be careful that the alterations are attested and signed in the same way as the will. Any man or woman, having made a will, and marrying afterwards, the act of marriage generally revokes the will.

My poor sinful soul I commend into the hands of God the FATHER, Who has created it, into the hands of God the (SON), my merciful Redeemer, Who hath redeemed it, into the hands of God the HOLY GHOST (Who hath) sanctified it, and after an unspeakable manner infused His grace into it, in prospering (me) in my study and calling; in preserving me, His unworthy servant, from innumerable evils whereinto, by the corruption of mine nature, I had often fallen. And for my earthly body, I bequeath (it) to Christian burial in the place where it shall please God to call me out of this mortal life. If it be at Westminster, I humbly crave to be buried before the vestry door, where the choir-men keep their surplices: to whom I give the sum of five pounds. If it please God to call me in the country, I desire to be buried with Divine service. If it happen there be a sermon, I request the preacher to speak little of praise; to whom I give twenty shillings.

Disposal of body.

Item, I give, &c.

II.

THE REV. JOHN KETTLEWELL.

In the name of the FATHER, SON, and HOLY GHOST, Amen. I, John Kettlewell, &c. do make and constitute this my last will and testament. First, I do with a truly awful, and affectionate, and thankful heart, adore the excellences, and magnify the goodness of the most Holy and Eternal TRINITY, for all the innumerable and valuable mercies of the FATHER, SON, and HOLY GHOST, shown most seasonably, and of mere grace and bounty continued on incessantly, both to my soul and body at all times hitherto. I have always lived upon Thy goodness, O my dear God, and have ever met it, both in my successes and disappointments, in my comforts, and in my afflictions, and in all the accidents and providential orderings through all the moments of my life. I have ever found Thy word a sure word, and Thy promises true and steadfast, and an upright adherence to Thy ways, and trust in Thy providence, to be the best security and defence in all my troubles and trials; and I have fully proved and experienced Thy Paternal care and tenderness, and Thy truth and faithfulness all my days. And this I do most gladly and thankfully publish at my death, to Thy glory and praise, among men and angels for evermore.

Acknowledgment of God's mercies.

I do willingly and freely resign my most precious and immortal soul, whensoever it shall please Him to call for it, into the merciful hands of God Who made it, and of His blessed SON JESUS CHRIST, Who hath redeemed and washed it with His Blood, and of the HOLY GHOST, Who out of His infinite love and goodness, has kept it under the most blissful guidance and comfort of His grace. I die firmly assured of the grace and mercy of God, through the merits of JESUS CHRIST, to all true penitent sinners that believe the Gospel. I am a poor, miserable sinner, and infinitely need mercy; but I know I have a merciful God, to take account of me, and a SAVIOUR, Who died for me, to judge me;

Commendation of soul.

Profession of faith and repentance.

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and I have an humble confidence, through the merits of His Blood, that He will freely pardon all my manifold and great offences, and look favourably on my repentance, and accept my poor and weak, but sincere, and hearty, and well-meant services, when He comes to call me to account for them. And as for my body, after my last breath is expired, I leave that to be decently interred where my executrix, hereafter named, shall think fit, in comfortable and blessed hope of a most happy resurrection from dust and dishonour unto glory, and from the chains of death to the triumphs of eternal life, at the last day. And as for all the worldly estate which God hath graciously blessed me with, and made me His steward of, my will is to dispose of it to the praise of His name, and I trust to His good liking.

III.

BISHOP SANDERSON.

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I, Robert Sanderson, Doctor of Divinity, an unworthy Minister of JESUS CHRIST, and by the providence of GOD, Bishop of Lincoln, being, by the long continuance of an habitual distemper brought to a great bodily weakness and faintness of spirits, but (by the great mercy of GOD) without any bodily pain otherwise, or decay of understanding, do make this my will and testament, (written with my own hand) revoking all my other wills by me heretofore made, if any shall be found. First, I commend my soul into the hands of Almighty GOD, as of a faithful Creator, which I humbly beseech Him mercifully to accept, looking upon it, not as it is in itself, (infinitely polluted with sin,) but as it is redeemed and purged with the precious Blood of His only beloved SON, and my most sweet SAVIOUR JESUS CHRIST, in confidence of Whose merits and mediation alone it is that I cast myself upon the mercy of GOD for the pardon of my sins, and the hopes of eternal life. And here I do profess, that as I have lived, so (I) desire, and by the grace of GOD, resolve to die in the communion of the Catholic Church of CHRIST, and a true son of the Church of England, which as it stands by law established, to be both in doctrine and worship agreeable to the Word of GOD, and in the most, and most material points of both, conformable to the faith and practice of the godly Churches of CHRIST in the primitive and purer times, I do firmly believe; led so to do, not so much from the force of custom and education, (to which the greatest part of mankind owe their particular different persuasions in point of religion,) as upon the clear evidence of truth and reason, after a serious and impartial examination of the grounds, as well of popery as puritanism, according to that measure of understanding, and those opportunities which GOD has afforded me; and herein I am abundantly satisfied that the schism which the papist on the one hand, and the superstition which the puritan on the other hand, lay to our charge, are very justly chargeable upon themselves respectively. Wherefore I humbly beseech Almighty GOD, the FATHER of mercies, to preserve the Church

by His power and providence, in peace, truth, and godliness, evermore to the world's end ; which doubtless, He will do, if the wickedness and security of a sinful people (and particularly those sins that are so rife, and seem daily to increase among us, of unthankfulness, riot, and sacrilege) do not tempt His patience to the contrary, &c. &c.

IV.

THOMAS, EARL OF DORSET.

The Eternal GOD of heaven and earth, the FATHER, the SON, and the HOLY GHOST, guide and prosper this mine intent and purpose ; which, in Their Name, I here take in hand and begin ; because that is a truth infallible, such as every Christian ought not only perfectly to know and steadfastly believe, but also continually to meditate and think-upon, namely, that we are born to die ; that nothing in this world is more certain than death, nothing more uncertain than the hour of death, and that no creature living knoweth neither when, where, nor how it shall please Almighty GOD to call him out of this mortal life ; so as here we live every hour, nay, every instant, a thousand ways subject to the sudden stroke of death, which ought to terrify, teach, and warn us, to make ourselves ready, as well in the preparation of our souls to GOD, as by the disposition of all our earthly fortunes to the world, whensoever it shall please the heavenly Power to call us from this miserable and transitory life, unto that blessed and everlasting life to come : therefore I, Sir Thomas Sackville, of the noble Order of the Garter, Knight, Baron of Buckhurst, Earl of Dorset, and Lord High Treasurer of England, being, at this present, thanks be to Almighty GOD, in sound and perfect health both of body and mind, do here ordain, constitute, and make this my present last will and testament, the eleventh day of August, in the year of our LORD GOD one thousand six hundred and seven, in manner and form following : first, therefore, as a living creature most bound thereunto, I here throw down, and prostrate myself in all humility and thankfulness at the foot of my CREATOR, REDEEMER, and SAVIOUR, rendering unto His Divine Majesty, my most lowly, hearty, and infinite thanks, in that He hath vouchsafed to create me a man, endued and infused with soul and reason, and fashioned like unto the image of His own eternal SON, That might have made me a brutish and soulless beast, to have fed and grazed upon the earth, like unto those irrational living creatures of the field ; but specially in that He hath pleased to make me a Christian man, whereby, in this life, I may joy and rejoice with the sound and badge of that glorious name ; and when I go from hence, I may thereby and through the mercies and goodness of JESUS CHRIST, depart and die in assurance and comfort of my soul's and body's salvation and resurrection, and to rest at His right hand, in the fruition of those celestial and unspeakable joys and blessedness that shall never have end.

V.

RICHARD BOYLE, EARL OF CORK.

First, I bequeath and humbly commend my soul to Almighty GOD, my Maker ; and His only begotten SON, my sole SAVIOUR, JESUS CHRIST, confidently believing, &c., &c.

Children and
descendants
to continue
in the right
faith.

Moreover, I do, upon my blessing, charge and command, not only my said son and heir, but also all and every of my three younger sons, Roger, Lord Baron of Broghill, Francis, and Robert Boyle, and all my daughters,* to be most zealous and constant in that undoubted, true, protestant religion, now professed and established in the Churches of England and Ireland ; in which they have been, by myself and their worthy, deceased, religious mother, seasoned, trained up, and bred ; and that they, and each of them, train and breed up their children in the same true, protestant religion. And that my said three younger sons be and continue observant, respective, kind, and loving unto their eldest brother, and that he be helping, comfortable, and assistant unto them, and they lodged and entertained by and with him in his house in Dublin, when their several occasions call them thither. And that all his younger brethren do hearken unto him, incline, and follow all such good counsel and advice, as he, and the overseers of his will, or any of them, from time to time shall give unto them.

And in peace
one with
another.

Gift to the
Church

. He also devised towards the new building, covering, and garnishing of the chancel of the collegiate and parochial Church of Youghall the sum of £98, and to the poor of that parish and those of Lismore, Tallough Tallough-bridge, Bandon, Codfaddagh, and Cloghnikilty, £10 each.

And poor.

VI.

ARCHBISHOP BRAMHALL.

Suits at law
to be avoid-
ed.

. Lastly, according to my expectation and confidence in my said wife and children, I do pray, and as much as in me lieth enjoin them to observe all acts of love one to another, and to avoid all unnatural suits and contentions, and to rest satisfied with this my will, according to the purport thereof, and my true meaning therein declared as aforesaid.

* It is worthy of observation that of the sons named one was afterwards the celebrated and religious philosopher Robert Boyle, the founder of the Boyle's Lecture ; and of the daughters, one at least, Catherine, Viscountess Ranelagh, was as remarkable for her piety and excellence.—See Bishop Burnet's Funeral Sermon on Robert Boyle.

VII.

SIR THOMAS WYNDHAM.

Also I will that all my debts, first and before all other charges, Restoratic be paid by the hands of mine executors; wherewith I charge them, to be mad as they will answer before God, and discharge my conscience. Also I will that if any man or woman cause* or complain of any injuries or wrongs done by me, and so duly proved before mine executors, or supervisors, that they be restored to the uttermost.

VIII.

BISHOP JEBB.

I, John Jebb, D.D., by Divine permission, Lord Bishop of Short forr Limerick, Ardferit, and Aghadoe, though infirm in body, being, of comme thank God, perfectly sound and collected in mind, and feeling dation. that I may be called hence at any moment, do think it my duty to make my last will and testament; and without any reservation, I accordingly declare this to be my said last will and testament.

In the first place, and according to the good old, but, I fear, at present, much neglected custom of my fathers, I commend the whole of myself, body, soul, and spirit, to the merciful keeping of my good Creator; with an humble reliance, notwithstanding my manifold sins and infirmities, upon the only mediation of our Divine Redeemer, and the everlasting fellowship of the HOLY SPIRIT.

Dated this sixth day of February, in the year of our LORD one thousand eight hundred and twenty-nine.†

And here it seems proper to go into a question that may not unreasonably arise; viz., the authority for using particular Offices or special prayers in the several cases to which we have alluded. If the use of the Visitation Office be incumbent in all cases (as it seems to be), and if it be in itself sufficient for all ordinary cases, have we any permission or ground, it may be asked, for departing from it; and for using forms of prayer not authorized by the Church, in cases of impenitence, unbelief, calamity, despair, or of the settle-

* Sic.

† Most of these wills would have repeated one another had we set them out at full length, as almost all contained professions of faith and pious bequests similar in many points. In order to economize space, however, we have selected one example only of each particular, omitting those parts of the wills from which they are extracted which had been before illustrated. It is almost needless to observe, that examples of such religious professions or pious bequests in wills might have been multiplied to a very great extent.

ment of temporal affairs? To this the true and only answer seems to be, first, that the Visitation Office in and of itself, is sufficient in all ordinary cases; *i. e.*, for the cases of such Christians, as having lived in communion with the Church, come to die repentant for their sins, submissive to God's dispensations, dependant on His mercies, and with worldly cares disposed of; or, as Bishop Wilson shortly expresses it,* "in the peace and communion of the Church." That the Visitation Office is in itself intended and adapted only for such cases, must, we think, be evident to any one carefully examining its structure and the language of its prayers. But in cases beyond this the Church herself, in the rubrics of the Visitation Office, seems to give the Priest a full authority to use such ministrations as he shall think fitting. Thus in the more ordinary ministration, in general prayers for assistance, comfort, patience, and repentance (which are necessary in all cases of sickness), she binds him down to particular prayers, which in all such cases he is bound to use, and may not omit. She also requires him to use the exhortations she provides, "or other like;" *i. e.*, similar in design and purport; and she enjoins him to examine the sick man's faith in the very words of the Apostles' Creed. So far then her Ministers seem to have no authority or licence to depart from her own Office. But when she directs them to deal with the repentance of the sick, their charity, justice, and settlement of temporal matters, she adopts a very different course. She indeed directs them on what points to examine and exhort, what graces to excite and what errors to rectify in her members, lest any essential point should be omitted; but, knowing how variously different men must be dealt with in such matters, she binds them to no prescript form of words in which to do this. And as these graces proceed from God, as it is His alone to kindle them in the hearts of men, or to remove the obstacles to their existence and manifestation, it cannot be thought that the Church did intend to restrict her Minister from using such Offices or forms of prayer, as he shall think advisable or this purpose, if, in his examination or conference

* Parochialia. Works, i. 431.

with the sick, he find them unrepentant or otherwise hindered in their reconciliation. Rather, indeed, it must be admitted that she has, by the very wording of her rubrics, authorized and encouraged the Minister to use such examinations, instructions, exhortations, and, if need be, such Offices of prayer, as he in his discretion shall see fit for exciting and perfecting faith, repentance, patience, charity, justice, and the like. As therefore her Office manifestly, in the letter of its prayers, does not contemplate such cases as those of the wavering or wanting in faith, the impenitent, the impatient, the despairing; and yet her rubric requires the Minister to deal with such cases; it seems plain that he is compelled by the nature of the case to use other formularies, carrying out the spirit of, and subjective to, her own Office for the Visitation of the Sick.

In a word, then, it would seem that the prayers and exhortation, "or other like," in the Office for the Visitation of the Sick, are to be used in all cases of sickness; that the Minister has no authority to omit them; but that if his proceedings under the rubric after the Creed show him that the sick man requires particular ministration on the points contemplated by it, he is permitted, or indeed is fully authorized by the terms of the rubric, if need be, to use such special Offices or forms of prayer, (as well as such examination and exhortation) as he shall think necessary.

"The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor."

It is observable, from the position of this rubric, that the Church (whether intentionally or not seems doubtful,) does not give the option of advising the sick man to almsgiving before prayer and exhortation on the nature and duties of sickness; as it has been observed she does with regard to a general examination of faith, in special cases. And it may be thought that she had an important object in this; viz., lest if this was done before the truth of his repentance and charity were investigated, he might rest in the hope that by liberality

to the poor he might compensate for the want of these essential graces ; and moreover, that since almsgiving as a Christian duty can only spring out of a true and sound faith, the soundness of his faith should be first ascertained, and any errors therein rectified. If the necessity of true repentance and real charity be first laid before the sick, and he be grounded and settled in a right faith, it is evident that his alms will not be given from an improper motive or on a low principle. And a further object may have been that the Minister, having gained the confidence of the sick in his instructions and examinations under the previous rubric, might be more likely to be able to bring before him this duty with good effect and without offence, than at an earlier period of his conference. In point of fact this admonition as to liberality to the poor will, in practice, form a part of the ministrations relating to disposal of temporal affairs, and will generally come after those relating to faith and repentance.—See Bishop Wilson's Form, p. 469, and Kettlewell's, p. 510. It is to be noted that the Priest has no authority under this rubric to invite or engage the sick man to make him the channel of his almsgiving, but only to exhort him to the general duty.

One of the things which the Parish Priest should very carefully bear in memory when first visiting the sick and infirm, and which he should bring before them in the course of his conference on their faith and charity, is the importance of seeking the prayers of the Church for their restoration to health, or their patient endurance of affliction. To this end, if they do not already understand it, they should be instructed in the benefits to be obtained by intercessory prayer, especially as put up to heaven in the great congregation ; that so they may rather seek it of their own motion, than be induced to assent to its performance from an indolent acceptance of whatever is advised by their Pastor.

And while on this subject it may be as well to speak of a corresponding duty. Against the sick man's possible recovery, it should be beforehand intimated to him that the duty of making a thanksgiving will then devolve upon him. But with some persons caution

must be used on this point, lest by opening before their minds too large a field of obligation at once, they shrink from counsels which commit them to more publicity than they feel themselves willing to encounter. Some think that a thanksgiving is only to be offered on a complete recovery, and when the sick man is restored to perfect health. As this is, however, a view taken up evidently without consideration, they should be reasoned with thus : That a sick person may have much to *be thankful* for if he is spared, though it be not to such full enjoyment of health as he before had. For in whatever respects we pray for GOD's assistance in our calamity, *i. e.*, "in mind, body, or estate," in all these we may be thankful "for mercies received."

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter."

Besides the general examination of repentance, which the Minister is in no case to omit (since no man, even the best and holiest, but needs to examine his conscience, and to perfect repentance before he can be prepared to stand before GOD's judgment-seat), the sick man is to be moved to make a special confession of his sins, if his conscience be troubled with any weighty matter. His conscience may be troubled with some sin beside and beyond those generally laid before him in an examination of his repentance ; or he may need direction and advice on some matter that lies heavy on him, unknown and unsuspected by the Priest ; he might thus come to die with his mind distracted, and himself unprepared, because his real grief, the true obstacle to his reconciliation with GOD, or his being in right dispositions to die, was not removed because unknown. And as it may happen in any case that such a burden is on the conscience, ("for what man knoweth the things of a man save the spirit of man which is in him?") the Church directs her Minister always to offer to receive, and indeed to move the sick man to make such a confession, if the conscience be troubled and the mind unsettled by the existence of such weighty matter. Of

this the sick man, on referring to his own conscience, is to be the judge; the responsibility being on himself, if, with a burdened conscience, he decline such confession; and so come to die or to live on, unsatisfied and uneasy in himself, and unreconciled to God. And that will be very weighty to one person's conscience on which another (of stronger or less sensitive mind) will not need particular direction; to some indeed all perception of sin will be a weight and a trouble; and Bishop Sparrow comments on this rubric, "It would be considered whether every deadly sin be not a weighty matter."*

That all persons therefore, whether those who are burthened with the knowledge and self-accusation of some great and fearful sin, or those who, striving after holiness and condemning themselves for their shortcomings, feel the existence of sin at all in them to be a distress and trouble to the conscience, or those again who from a doubtful and scrupulous conscience are sensible of a weight on their mind which without special direction cannot be removed, may have the opportunity of relieving the burthened conscience and pouring out the troubled heart, the Minister is in every case to move them to make such a special confession, if such burthen or anxiety exist. Thus two kinds of examination of repentance seem contemplated by our Church: that general one necessary in the case of every sick man, prescribed at the beginning of the first rubric after the Creed; and the special confession of sins, in the case of the burthened or troubled conscience. The former is never to be omitted; the latter is always to be proposed, but to be gone into only when necessary.

So all our great Divines seem to have interpreted the intention of the Church to be two-fold. Thus Bishop Andrewes, besides general inquiries "concerning the contrition and repentance of the sick," adds: "Is there any special sin that lieth heavy on your conscience, for which you need, or would require, the benefit of private absolution?"† So Kettlewell, in examining particularly into repentance, puts this question: "Is there any particular sin amongst all these which lies heavy above the

* Bishop Sparrow's Rationale, p. 266.

† See p. 459.

rest upon your conscience, and for which you yet need and desire more particular direction, comfort and absolution?*

And Bishop Wilson, after supposing a general examination of repentance to be made (as at p. 466), adds: "And now, if the sick person has been so dealt with as to be truly sensible of his condition, he should then be instructed in the nature and benefit of confession (at least of such sins as do trouble his conscience.)"† So Isham puts this question to the sick man's conscience, "Is there any special sin that lies heavy upon you?"‡ And so again, Bishop Stearne provides two separate series of exhortations: one to excite the sick to a *general* examination and acknowledgment of their sins; the other, to move them to *special* confession.§

And here it is worthy of attentive observation that the words "shall be moved" were inserted in this rubric when the Prayer-Book was finally arranged in its present form in 1661. The rubric previously to that stood thus: "Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter." This evidently left it to the sick person to demand the reception of such confession; but did not render it incumbent on the Minister to exhort him to it, or even to bring it before him at all. But the Church by the insertion of the words "be moved" seems to make the motive to such special confession no longer proceed from the sick man, who might naturally be backward, or timid, or ashamed to propose it; but to enjoin the Minister to suggest it to him, and to encourage him to it, if he in himself feels that it will be a relief to his conscience. This fact plainly forbids the notion that it was an obsolete custom which the Church did not remove from her formularies only that she might not offend weak minds; or from a disinclination to erase it, though she might not encourage it. For we see that on the very last occasion when she revised her Office Book, she not only treats it as a living, real, useful ministration, but so deals with it as to methodise its use, and to provide that all her sick mem-

* See p. 507.

† Parochialia. Works, i. 436.

‡ See p. 497.

§ See p. 384 and p. 549.

bers shall have at least the opportunity of disburdening their conscience in confession; it being in themselves to avail themselves of it as they feel the need. And herein, as indeed in all things, her wisdom is very great and admirable: for while, on the one hand, she gives her Minister no authority to enforce it as necessary or essential in any case, yet, on the other, she takes care that all her sick shall have the opportunity presented to them, and indeed "be moved" to it. Thus it may not be forced on any or required of them, if they are disinclined to it; whether from feeling they need it not, or even from prejudice against it; it may not be denied to any, if they require the consolation of it or feel desirous of it. So Archbishop Ussher observes, "No kind of confession, either public or private, is disallowed by our Church, that is in any way requisite for the due execution of the ancient power of the keys which CHRIST bestowed on His Church;"* which words are quoted with approbation by Bishop Wilson.†

In a word, the Minister should in every ordinary case where he is called upon to visit the sick, after the examination of repentance, make the inquiry, whether there be any particular sin or weight on his mind which troubles him? and if his answer be affirmative or doubtful, it will be well to move him to make a special confession. In doing this, Bishop Taylor's *Arguments to move the Sick to Confession*, p. 546, Bishop Stearne's *Exhortations for special cases*, p. 549, and Isham's *Instructions*, p. 545, will be found useful. If the sick person be of a sensitive or scrupulous conscience, and be anxious to make a general confession of sin, Sherlock's *Form of Examination* may be of much assistance to the Priest. It need scarcely be observed that if the sick person is desirous of making such a special confession, it is imperative that all present should be required to withdraw, leaving the Priest and sick man alone.‡

* Answer to a Jesuit, 4th edition, 1686, p. 58. He continues, "The thing that we reject is sacramental confession, obtruded upon many consciences, as a matter necessary to salvation, by the Canons of the late conventicle of Trent."

† Parochialia. Works, i. 435.

‡ But in the case of young women who may desire to make a

To this effect Ostervald observes :* “ Another necessary thing is to see the sick in private, whether you have anything particular to say to them, or they have some secret to communicate to you. That cannot be done in the presence of many people. I should first observe to you, that it is not the custom to visit the sick in private. Many disapprove, and others approve of it. But you should not omit doing always such things as are proper, and endeavouring to establish that order which is best. You should at least ask the sick person if he has anything *particular* to say to you? And if he says Yes, you should make the people leave the room. It would be a very great crime to neglect this article; observe, however, that you must act with prudence; but be not too curious, nor abuse your authority, by requiring certain confessions, as they do in the Romish Church.”

The following cautions, given by Bishops Taylor and Stearne, are worthy of most attentive observation :

“ The spiritual man that assists at the repentance of the sick must not be inquisitive into all the circumstances of the particular sins, but be content with those that are direct parts of the crime, and aggravation of the sorrow : such as *frequency, long abode, and earnest choice* in acting them ; *violent desires, great expense, scandal* of others, *dishonour to the religion, days of devotion, religious solemnities, and holy places ; and the degree of boldness and impudence, perfect resolution, and the habit*. If the sick person be reminded or inquired into concerning these, it may prove a good instrument to increase his contrition, and perfect his penitential sorrows, and facilitate his absolution and the means of his amendment. But the other circumstances, as of the relative person in the participation of

special confession, (and particularly if they are suspected not to have been of good fame, and are not very sick,) it is advisable for the Priest, for the avoidance of all scandal, to direct some one to remain in the room, but at such a distance as not to be able to overhear the communication the sick person makes to him ; or, if this be impracticable, at least leave the door of the room open while he is in conference with the sick woman.

* Stevens' Ostervald, p. 305, 396.

the crime, the measures or circumstances of the impure action, the name of the injured man or woman, the quality or accidental condition; these and all the like are but questions springing from curiosity, and producing scruple, and apt to turn into many inconveniences."*

"Convenit etiam non raro, ut Pastor in statum animæ ægrotantis pressius adhuc inquiret, de variis vitiis in Decalogo expresse aut reductive et consequenter prohibitis; de iis saltem in quæ ægrum incidisse suspicetur sigillatim interrogando; cavendum vero est ne ægrum ignota doceat, ideoque peccata minus naturalia, quæque rarius perpetrantur, ne nominet quidem, nisi gravis sit suspicio illum ea quandoque admisisse."†

It may be also a useful and necessary caution to advise the Minister, and specially the inexperienced, whatever sins the sick person may divulge, to avoid expressing a strong feeling on the subject, or even by gestures giving intimation that he is much shocked or offended; at least until after the sick man has freely unburthened his conscience. A man who has fallen to great depths of sin, or who has long borne a heavy sin on his conscience, has generally come to look upon it differently to what others do; and he will check himself in divulging it, if he observes it makes a strong impression on the Minister. So too in the case of the troubled sensitive soul, the expression of strong disapproval or anger will make it recoil on itself, and shut itself up in itself, and so increase the very distress which special confession was intended to assuage. Of course nothing here expressed is meant to dissuade the Clergyman from pointing out forcibly and clearly the amount and nature of sin involved in the acts the sick man reveals to him; nay, it is his bounden duty to do so, and by showing him that sin in him is exceeding sinful, to excite his abhorrence of it, and induce him to put it away from him; but it will be better to do this, yet with kindness, after the sick man had disclosed his troubles; rather than, by any strong impressions or particular gestures of dis-

* Holy Dying, chap. V. sec. iii. 11. The whole chapter deserves a thoughtful perusal from time to time.

† Tractatus de Visitatione Infirmorum, p. 29.

approval, to interrupt and probably altogether break off his confession ; or increase his trouble and shame at pouring out before him the temptations to which he has yielded, and the evil he has committed. Let then the Priest, according to the injunction of S. Paul, "restore such an one in the spirit of meekness, considering" himself, "lest" he "also be tempted."

And as in this whole branch of the ministerial guidance of the soul, whether in special confessions or general examinations of repentance or charity, cases of conscience of the most perplexing difficulty will not unfrequently occur, we conceive that we shall be doing our brethren a great service if we quote an important piece of advice from a charge of Dr. Sprat, Bishop of Rochester,* connected with this part of the clerical duty.

"Principally I would persuade you to have some good sound book of casuistical divinity, of your own studying I mean, to be always at hand, that is in your hearts, as well as heads. You can scarce imagine, unless you have tried it, as I hope some of you have, of what unspeakable use this divine science of cases of conscience will be to you upon any sudden, unforeseen emergency, in such ghostly visits. Indeed, the being a sound and well-experienced casuist is also a most excellent qualification towards all the other ends of your ministerial office; there being no kind of skill or proficiency in all your theological studies, that more becomes a Divine of the Church of England; whose highest spiritual art is to speak directly from his own conscience to the consciences of those under his pastoral care; and this at all times, but most especially when they are on their sick beds; when men's consciences are usually most awakened, most manageable, most truly tender, and capable of the best impressions. So that I say it again, and can never say it too often, one of the most necessary provisions and instruments of your sacred armoury, which you are always to carry about with you, in your own souls, (for there it is best lodged, thence it will be drawn forth, on all occasions, with the quickest expedition,) is such

* In Clergyman's Instructor. Oxford, 1807.

a firm sense, and general scheme of the primitive, uncorrupt, practical, casuistical divinity : such as, on the one side, is purged from the spiritual crafts and equivocations of the Jesuits, and, on the other, is freed from the narrowness and sourness of enthusiasm."

To this the practical advice of Bishop Stearne may profitably be added : "*De duobus merito moneantur Parochi: nempe quod in dubiis sequi debeant quod tutius, quod paucioribus urgeatur incommodis; et quod, scrupulo accurate perspecto, probatos libros aut theologiæ casuisticæ peritos prius debeant consulere quam implicatum aliquem conscientię nodum resolvere audeant; nec eos pudeat istiusmodi difficultatum solutionem in breve aliquod tempus rejicere, si quis enim in decidendo erraverit, in consulentis noxam suumque dedecus sua tendet resolutio.*"*

"After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort."

It is to be observed that the words within the parenthesis were introduced into this rubric at the last review of the Prayer Book in 1661. Hence the intention of the Church seems to be to prevent two evils: That this absolution might not be said over one who did not care for it, or in fact might be prejudiced against it; and that it should not be pronounced as a mere formal act in the case of all repentant sick persons; but only where the sick was in proper dispositions to receive it; that is, apparently, where he was truly penitent and humbled for his sins, and was so troubled in mind for them as to "earnestly desire" the formal act of reconciliation by the declaration of absolution. And it would seem from the words of the rubric that the Priest is not at liberty to use this form except where the special confession mentioned in the first part of the rubric has taken place.

We are aware that a view has prevailed that it is open to the Priest, if he think it necessary in particular cases, to give formal absolution to the sick in the form of Absolution in the Communion Service,† where, of

* Tractatus de Visitatione, p. 69.

† See the case of Bishop Bull, p. ciii.

course, he has satisfied himself that the sick is truly repentant, and in proper disposition to receive it; but it is to be observed, that that form will in most cases come to be used in its place in the Communion of the Sick; and the Church seems to have provided for all general cases of repentant sinners in the following Collect.

And this appears to be the opinion of the Divines of our Church, that absolution ought to be given, in some manner, to all truly repentant persons. Thus Bishop Wilson observes that "Every Christian, whose life has been, in the main, unblameable, and whose repentance has thus been particularly examined,* and who has given a satisfactory answer to these questions, ought not to leave the world without the benefit of absolution, which he should be earnestly pressed to desire, and exhorted to dispose himself to receive, as the Church has appointed."† Much to the same effect Dean Comber writes, "Although the sins be so secret, or the discipline so remiss, that no public sentence passes on the offender, yet every grievous sinner hath deserved to be censured, and is condemned by his own conscience, and under the displeasure of Almighty God; and therefore shall stand in need also of absolution; yea, if they bewail their sins, and heartily desire it, it were cruelty to deny them; if we have any balm in Gilead, any power to absolve, now we must use it, for S. Paul's reason, 'Lest such an one be swallowed up of overmuch sorrow.' 2 Cor. ii. 7."‡ And just before this he has noted that it was "the practice of the Primitive Church always to grant absolution to all sorts of penitents lying in danger of death."

Ostervald's observations on the whole of this difficult point are worthy of attentive consideration, and are much to the effect of Bishop Wilson's. "You should," he says, "announce the pardon of his sins by the authority of JESUS CHRIST, Who has given that power to His Ministers. This duty is more essential than it

* That is, by the form of Examination, p. 466, and by the questions, p. 559.

† Parochialia. Works, i. 436.

‡ Comber, p. 751.

is thought; it is one duty of the ministry.* This might be proved from the practice of the primitive Church. *It was never so much as questioned whether a man should receive absolution.* I remark this, because absolution has been neglected along with auricular confession, which has been justly abolished, as practised in the Church of Rome. I do not mean that you should announce the pardon of their sins to all sick persons, but you *should speak to them of it, that you may grant it or not.* It would be very commendable too, that when you grant this pardon, *there should be some grave and solemn circumstance attending that declaration.* * * * When you grant a pardon to any man, you must only do it conditionally, and leave him to the judgment of God and his own conscience.”†

Archbishop Ussher and Bishop Wilson thus set forth the doctrine of our Church on this matter: “Having reserved unto God His prerogative-royal in cleansing of the soul, we give unto His under-officers their due, when we account of them as of the Ministers of CHRIST and Stewards of the mysteries of God. Not as lords, that have power to dispose of spiritual graces as they please; but as servants that are tied to follow their Master’s prescriptions therein; and in following thereof do but bring their external ministry (for which itself also they are beholden to God’s mercy and goodness), God conferring the inward blessings of His Spirit thereupon, when and how He will.

* In connexion with Ostervald’s opinion the following may be noted: “The Bishops, at this [Hampton Court] Conference, having read to his Majesty both the Confession in the beginning of the Book of Common Prayer, and also the General Absolution following it, and likewise *the particular Absolution prescribed to be used in the Order for the Visitation of the Sick*, cleared this point from all abuse or superstition, as it is used in the Church of England, alleging they were not only retained and allowed by the Confession of Augusta, Boheme, and Saxon, but that Calvin himself did approve such like Confessions and Absolutions.”—*Introduction to the Liturgy, &c.*, chap. xi. 1, in *Dr. Nicholl’s Supplement to the Commentary, &c.* The words of the Confessions of Augsburg, Bohemia, and Saxony, and the opinions of Calvin and Beza on this subject, will be found at length in Mason, *De Ministerio Anglicano*, Lib. v. Cap. 10.

† Stevens’ Ostervald, 317.

"To forgive sins, therefore, being thus proper to GOD only and to His CHRIST: His Ministers must not be held to have this power communicated to them, but in an improper sense; namely, because GOD forgiveth by them, and hath appointed them both to apply those means by which He useth to forgive sins, and to give notice unto repentant sinners of that forgiveness. 'For who can forgive sins but GOD alone?' Yet doth He forgive by them also, unto whom He hath given power to forgive,' saith S. Ambrose."*

"Our Church," says Bishop Wilson, "ascribeth not the power of remission of sin to any but to GOD only. She holds, that faith and repentance are the necessary conditions of receiving this blessing. And she asserts, what is most true, that CHRIST's Ministers have a special commission, which other believers have not, authoritatively to declare this absolution, for the comfort of true penitents; and which absolution, if duly dispensed, will have a real effect from the promise of CHRIST, S. John xx. 23."†

"But then," he elsewhere observes, "we dare not take upon us to exercise this authority, until sinners give such signs of a sincere faith and true repentance, as may persuade one charitably to believe that amendment of life will follow, if GOD shall think fit to grant them longer time. At the same time, therefore, that we are bound to encourage penitents earnestly to desire absolution, and to exhort them to receive the LORD's Supper, as a pledge to assure them of pardon; we must sincerely admonish them not to hope for any benefit either from the one or the other, but upon condition of their sincere repentance."

And again: "It is not water that can wash away sin, nor bread and wine; but these rightly administered by persons truly authorized, and to persons duly qualified by faith and repentance. And thus absolution benefiteth, by virtue of the power which JESUS CHRIST has given His Ministers. In short, our LORD having purchased the forgiveness of sins for all mankind, He hath committed the ministry of reconciliation to us; that

* Answer to a Jesuit. † Sacra Privata. Works, i. 252.

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having brought men to repentance, we may in CHRIST's Name, and in the Person of CHRIST, (2 Cor. ii. 10) pronounce their pardon.

"And this will be the true way to magnify the Power of the Keys, which is so little understood or so much despised: namely, to bring as many as possibly we can to repentance, that we may have more frequent occasions of sealing a penitent's pardon by our ministry."*

The following cautions of Dean Comber commend themselves to the attention of every thoughtful Minister: "Wherefore let the sick man value it highly, receive it with reverence, and hope for the blessed effects thereof; and let not the Priest rashly cast this pearl before swine, nor presume to absolve those whom he doth not believe to be truly penitent; for in so doing, he abuses the power which God gave him, exceeds the bounds of his commission and dangerously deceives the man whom he so unduly absolves; the obdurate must not have it, lest they presume, and the contrite must not want it, lest they despair; let it be prudently dispensed, and then there will be gained abundant satisfaction both to the giver and receiver."†

To these let us add, that if the Priest see fit to give absolution to the sick person, whether after special confession in the form following this rubric, or in that contained in the Communion Service, it will be proper previously to instruct him carefully on the true nature of that ministration as set forth by the great teachers of our Church. To this end, Isham's instructions (p. 545), or those of Bishop Wilson (p. 558), will be found suitable. And in whatever form or manner the explanation of the nature of absolution be conveyed, the Priest is advised invariably to propose the questions with which Bishop Wilson's instruction concludes (or others embodying the same inquiries,) to the sick man, and to require deliberate replies to them before pronouncing absolution. If the answers to them be satisfactorily made and the Priest is satisfied of the truth of his repentance, his being properly instructed on the real benefits of absolution, and his desire to receive it, he may proceed to pronounce it.

* Parochialia. Works, i. 426.

† Comber, 753.

This it seems proper to do (when thus formally pronounced) with imposition of hands. Such appears to be the view and custom of our Church, though this rubric does not specially enjoin it. For the following passage from the Homilies seems to account imposition of hands to be the external gesture used in pronouncing absolution: "For although absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands."* And Bishop Andrewes expressly affirms it. "Absolution is not but with advice to be applied, nor 'hands hastily to be laid on any man,' as the Apostle testifieth; which place is referred by the ancient writers to the act of absolution, and the circumstance of the place giveth no less."†

Accordingly examples are not wanting of the practice: thus we are informed that, "Dr. Reynolds, notwithstanding his appearing for the Dissenters at the Hampton Court Conference, conformed himself to the Church ceremonies. . . . On his death-bed [1607] he earnestly desired absolution in the form prescribed by the rubric; and having received it with imposition of hands by Dr. Holland, expressed his satisfaction in a particular manner."‡ We read of Bishop Sanderson, "After his taking his bed, and about a day before his death [1663], he desired his chaplain, Mr. Pullin, to give him absolution; and at his performing that office, he pulled off his cap, that Mr. Pullin might lay his hand upon his bare head."§ And of the learned and excellent Dr. John Ernest Grabe, we are told that in his last illness [1711] "he commonly desired the im-

* Homily of Common Prayer and Sacraments.

† Bishop Andrewes' Sermons, v. p. 96, (Lib. Anglo-Catholic Theology.) So also Hooker alludes to it: "If the same," he says, speaking of absolution, "were severally and particularly uttered with addition of prayers, imposition of hands, or all the ceremonies and solemnities that might be used for the strengthening of men's affiance in God's peculiar mercy towards them."—*Eccl. Pol.* vi. iv. 15.

‡ Collier's *Eccl. Hist.*, ii. 694; and see Wood's *Ath. Oxon.* i. 340 and 377.

§ *Izaak Walton's Lives.*—Life of Dr. Robert Sanderson.

sition of the Priest's hands, when the absolution or blessing was pronounced over him."*

And as in treating of this subject we have chosen to set out the opinions of Divines of acknowledged authority in our Church, rather than to give our own, founded on them; so we are anxious to supply our brethren with some examples of the practice and use of such ministrations from the account of the last days of members of our Church of undoubted fidelity and attachment to her Communion.

Walton, in his life of Richard Hooker, informs us, "About one day before his death, Dr. Saravia, who knew the very secrets of his soul (for they were supposed to be confessors to each other), came to him, and after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved the Doctor should give him both that and the Sacrament the day following. To which end the Doctor came, and after a short retirement and privacy, they two returned to the company, and then the Doctor gave him and some of those friends which were with him, the blessed Sacrament of the Body and Blood of our Jesus."

Bishop Cosin in his funeral sermon on Mrs. Dorothy Holmes, sister to Bishop Neile, of Durham, [1623,] says: "Her preparation to her end was by humble contrition, and hearty confession of her sins; which, when she had done, she received the benefit of absolution, according to God's ordinances and the religious institutions of our Church; a thing that the world looks not after now, as if confession and absolution were some strange superstitious things among us, which yet the Church has taken such care to preserve, and especially to be preparatives for death."†

James, seventh Earl of Derby, on the morning of the day on which he was put to death by the rebels in 1651, "commanded Mr. Greenhaugh to read the Decalogue, and at the end of every Commandment made his confession, and then received absolution and the Sacrament."‡

* Nelson's Life of Bishop Bull, p. 223. Oxford. 1840.

† Bishop Cosin's Works, (in Lib. Anglo-Cath. Theol.) i. p. 28.

‡ Account of his last moments, by Mr. Bagaley, his attendant. Printed in Collins' Peerage, ii. 476. Edit. 1768.

Elizabeth, Lady Capel, "three days before her death, [26th January, 1660,] asked and received the Church's last comfort and blessing, the benefit of absolution, which she took with great thankfulness, and showed a heavenly comfort and peace ensuing upon it."*

Edward Boteler, Rector of Wintringham, in his sermon on the funeral of Sibylla (Egerton), Lady Anderson, tells his congregation; "The day before she died, [October, 1661] . . . she desired me to pray with her, and absolve her, according to the use of the Church of England, which I accordingly did, to her no little comfort."†

Bishop Wilson, in his meditation on the death of his wife, [1705], returns thanks to GOD "for His mercies to her in the time of sickness. . . . For all the spiritual comforts the gracious GOD did vouchsafe her, the opportunities of receiving the blessed Sacrament, the prayers of the faithful, *the ministry of absolution*, and the assistance of her pious friends at the hour of death."‡

Of Bishop Bull we read, "He would sometimes desire to receive absolution in the form used in the Communion Office, which he thought came nearer to the precatory forms of absolution mentioned in the Fathers than any other. But it doth not appear that he hereby condemned the use of that form, which is, at least in some cases, prescribed by our excellent Church in her Office for the Visitation of the Sick, or that he had any doubt concerning the benefits of sacerdotal absolution, or of that authority which is derived to the Ministers or delegates of CHRIST of forgiving the penitent their sins *in His Name*; since in his last acts of preparation for death he earnestly desired it, and solemnly received it. None can deny that the form of absolution by him chosen is certainly primitive, and therefore unexceptionable; whether the other be so or no, hath been disputed by the learned; and he had a right to choose that against which no exception could lie. This evidently was the case of this

* English Churchwomen of the seventeenth century, p. 76; taken from an account by Mr. Barker, the Clergyman who attended her death-bed.

† In English Churchwomen, p. 260.

‡ Printed in his life, prefixed to his works, i., xxxii.

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excellent Prelate ; and upon this account, I suppose, he desired no other form of absolution than this, which was undoubtedly most ancient, a few days before his death [17th February, 1710] ; when, in the presence of several persons, he made a solemn confession and declaration of the conduct of his whole life, and so took his leave of the world in a manner the most edifying that could be.”*

The learned and pious layman, Henry Dodwell, “that night [Wednesday, June 6, 1711] walked, though with trouble, from the room where he sat, and joined in the prayers of the Church, to his bed. At which time he, having lately received the holy Eucharist in the parish Church, desired and received the absolution directed by our Church from my hands.”†

“And then shall the Priest say the Collect following.”

The cases under the preceding rubric are peculiar cases : this rubric brings us back to the more ordinary case of reconciling the sick man to God, who though truly repentant does not feel his conscience troubled with any weighty matter, and who does not therefore feel that he needs the ministration of special confession and absolution. It would seem that in such a case the Church uses this prayer as the ministerial act of absolution and restoration, consequent on the Priest’s ascertaining that the sick is truly penitent, and in right dispositions towards God and man. This is evident from the words of the Collect itself, which expressly pray for perfect forgiveness, renewal, and entire restoration, externally to the Church, internally to God’s favour. And it is to be observed, that the Church in this rubric prefixed to the Collect seems to restrict its use to a *Priest* ; and that evidently by design, since she has substituted that word for “Minister,” which at first stood in the Prayer Book. Archbishop Ussher indeed expressly notes the prayer of the Priest as one of the means in which “the exercise of the ministry of reconciliation doth mainly consist ;” as he proceeds to prove

* Nelson’s Life of Bishop Bull, 305-6.

† Brokesby’s Life of Mr. Henry Dodwell, 1715.

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from the text in S. James v. 14, 15, in which the prayer of the Elders of the Church is expressly named as procuring the forgiveness of the sins of the sick man: and from the commentary of S. Chrysostom thereon, "that Priests do perform this not by teaching only and admonishing, but by assisting with their prayers."* And Comber observes that the Church in the use of this prayer follows "the directions of two great Apostles, who prescribe prayer as the means to procure the absolution of a penitent (S. James v. 15; 1 S. John v. 16); as also the ancients do always teach that the Priest obtains remission by his prayers."† But that the Church intends this prayer as the ministerial act of absolution and restoration is established by the facts, that this very prayer is "the original absolution which has been given to dying penitents for more than 1300 years in the Western Churches;"‡ and that the use of this prayer is the only method by which absolution is granted to the sick in the Greek Church.§

If, therefore, the sick man is truly penitent, and is in other respects in fitting dispositions (as contemplated in the first rubric after the Creed) this prayer must never be omitted: in the case of special confession and formal absolution, it completes and "confirms the absolution;"|| in all other cases, it supplies and takes the place of that rite.

It is to be observed that the Priest is to say this prayer standing up; it being of course contemplated (and only not prescribed because self-evident) that he rises from his knees before he begins the exhortations; and as no direction for him to kneel again follows, it is clear that the rest of the Office is to be said standing up. Again; as the Psalm and concluding benedictions are,

* Answer to a Jesuit, p. 86; where he quotes S. Chrysostom, lib. 3, De Sacerd. Bp. Wilson (Sacra Privata, Works, i.) Dean Comber and Bishop Sparrow (Rationale, 271) also remark that the true rendering of the original ἀπεθάρται αὐτόν is, "he shall be absolved," or "absolution shall be given to him." See also Dr. Hammond's important commentary to the same effect, in his Paraphrase, &c., on the New Testament, 5th edition, pp. 784, g—786, g.

† Comber, 753.

‡ Palmer's Origines Liturgicæ, 3rd Edit, p. 226.

§ Goar, Rituale Græcorum. || Comber, 707.

according to the universal usage of our Church on similar occasions, to be said standing up, a direction for the Priest to rise from his knees before commencing the Psalm would have occurred, had any other posture been contemplated in saying this prayer.

And here it is to be observed that it is plainly the intention of the Church that all this concluding portion of the service, after the four rubrics relating to the examination, exhortation, and instruction of the sick man, should in no case be used until all the proceedings directed in those rubrics have been accomplished: *i.e.* until the soundness of his faith, and the truth of his repentance have been ascertained; and the Priest be further satisfied that he is in charity with all the world, willing to be reconciled to all with whom he may have been at variance, to make restitution where necessary; and that his mind is freed from the weight of worldly cares, or from the burthen of a troubled conscience. This is evident on looking attentively into the structure of all this portion of the service. For as the Collect is, as it has been said, the precatory form of reconciling the sick to God and seeking His forgiveness of his sins, so the Psalm, which has been used "not only by our own but by the Eastern" and other portions of "the Western Church,"* by its tone of quietness and humble confidence, evidently applies to the case only of one who has done all he can to make his peace with God; and the benedictions are plainly inapplicable (in their very language) to any but the striving earnest penitent. It seems then a caution, so evident from the structure of the service as to be almost unnecessary, that the Priest is on no account to use the forms of this Office right through without a stop, from the opening deprecation to the final blessing; but to pause after the end of the second prayer to make the examinations and exhortations the Church there prescribes. If cases of difficulty arise in the course of these, requiring particular exhortation, instruction, or ministration, these must be proceeded with; reserving the use of the concluding portion of the Visitation Office until all errors in faith being rectified, and all

* Wheatley, Rat. Illust. xi. 6, where he gives his authorities.

obstacles to a true repentance and perfect charity being (by God's grace and assistance) removed, the Priest proceeds in these words of the Church's Office to complete (in as far as by his office he has ability) the ministry of reconciliation and blessing. But, as on the one hand, this portion of the Office ought not to be used till the sick has been brought to the confession of a right faith, and manifestation of a true repentance; so, on the other, it ought never to be omitted where these graces exist, or have been excited in the sick.

It is recommended that in pronouncing the final blessing the hands be laid on the head of the sick person.* This gesture, which seems in Scripture generally annexed to the particular benediction of individuals, if performed with reverence and kindness, will be found to add much to the solemnity and application of those words. Indeed nothing can be more fitting than that he who has authority to bless God's people in His Name, should, when taking leave of the sick man (it may be for the last time) in those solemn Scriptural words of commendation to God's mercy and protection, and of affectionate blessing, do so with all external marks of earnestness and reality. This is consoling to the sick man, as well as satisfactory to the Minister; and hence this benediction when pronounced from the heart, and with solemnity of manner and reverence of gesture, has been found to move the sick man, and those about him, even to tears—not of grief, but of deep feeling and of comfort.

It will be observed that we have here contemplated the ministry of preparation of the sick man for death, or for a new and holy life, in as far as the Visitation Office, in its whole extent from its beginning to its close, provides for that preparation. And this we have done that we might consider the whole subject, without breaking up our remarks into parts, and so withdrawing our reader's attention from the continuity of the Office. But this ministration must not, of course, be supposed to be performed, in ordinary cases, in one visit. It will indeed occupy a number of visits, and a repetition of

* See the case of Dr. Grabe above, p. ci.

the Priest's care, varying with the previous life and preparation, the habits, the degrees of instruction, of mental ability, the state of bodily infirmity and progress of disease, and, above all, with the earnestness and carefulness for their great and eternal interests which different sick persons may respectively evince. No course therefore can be prescribed as to the number or frequency of the Clergyman's visits; all this must be left to his discretion and judgment. In point of fact, however, the course of preparation here suggested will generally require several visits. Thus it will not unfrequently happen that at the conclusion of the exhortation and examination of his faith, the sick will be exhausted or his attention will begin to flag; in that case, the Priest will do well to defer entering at all extensively into the examination of repentance until the next visit. And so in like manner of the other parts: more or less time must be given, according to the varying circumstances and dispositions of the different persons. And in those cases where special ministrations or offices are required to attain the ends contemplated by the Church, it is evident that, for the most part, these will, in themselves, occupy each one visit. Only these two general cautions can be given: *not to fatigue the sick by too long conferences and ministrations*, so as to cause weariness of body or languor of mind to militate against the things of the soul; and therefore, *when from extreme danger it is not safe to postpone any point of preparation to another visit, to substitute a shorter method of ministration*; not omitting any essential point, though possibly entering into it less fully than would be desirable under more favourable circumstances; God, doubtless, in His mercy and by His grace, supplying that which He in His wisdom withholds time and strength to perfect.

And in cases of repeated visits the question may naturally arise, how is the Priest to proceed on first coming to the sick in his future visits? We have already assigned reasons why no other prayer should be used on his approach to the sick than the prescript form; and we suppose that form to have been used, up to the point where particular exhortation and examination commence, on his first visit. The answer then seems to be,

that in the absence of any special rule on the part of the Church, no better course can well be thought of than for the Priest to repeat the opening prayers of the Visitation Office he has already used. Until the examination has taken place, and the Priest is satisfied with the spiritual condition of the sick man, the Church has provided no other form to be used; and it seems, in the absence of all special rule, most in harmony with the ends which the Church has in view, to repeat only those prayers which she has deemed suitable to this stage in the process of the sick man's preparation. But this rule seems subject to this exception: that if the Priest on a previous visit has appointed to use an office of special ministration, required by the circumstances of the sick man's case, he may at once commence that office on the next occasion of visiting the sick.

The Communion of the Sick.

"The great Council of Nice decrees thus in this affair: *Περὶ δὲ τῶν ἐξοδούντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε, εἴ τις ἐξοδεύοι τοῦ τελευταίου καὶ ἀναγκαιότατον ἐφοδίου μὴ ἀποστηρεῖσθαι.* 'As for those that are going out of the world, the old Canon of the Church is to be observed still, that the dying person should not be kept from the last and the necessary Viaticum.' And afterwards adds, 'That if any sick persons under censure do receive the Sacrament in their sickness, and afterwards recover, they must even then be among the number of those who communicate only in prayer, and not in the Sacrament.'—*Conc. Nic. I. Can. 13.* Where we may observe, 1st, That the former part of this Canon speaks generally of all persons who are dangerously sick, *εἴ τις ἐξοδεύοι.* And not only of persons under censure, as some understand it. 2ndly, That it is called, *ἀναγκαιότατον ἐφοδίον*, the necessary Viaticum,* which no one should go out of the world without.† 3rdly, This is said to be, *παλαιὸς καὶ κανονι-*

* "Their preparation or 'provision for their journey' into the next world."—*Bingham*, xv. iv. 8.

† "That no man be deprived of this necessary passport in the article of his death."—*Bishop Taylor*.

κὸς νόμος, an ancient constitution of the Church,* long before the holding of that Council,"† *viz.*, A.D. 325.

"The LORD'S Supper being a sovereign medicine for all the diseases of the soul, and especially against that universal disease, the fear of death, it should never be neglected."‡

The sick person being now brought to a sense of his state in the sight of GOD, and on his true repentance towards Him and right dispositions towards his neighbour, GOD'S grace and forgiveness being sought for him by the Prayers of the Church offered in the name of JESUS CHRIST, it is important that he should be instructed and prepared for the reception of the holy Communion, the seal of reconciliation and earnest of eternal life to the faithful receiver of it.

To this end the Priest will do well to suggest the subject to the sick man; and if he have not been a communicant, to ascertain what were the causes of his absenting himself from that holy Sacrament: whether ignorance as to its nature; carelessness as to its benefits; or unfitness for its reception.

His answers will determine what line of teaching the Priest ought to adopt in preparing him for it. Full instruction on the nature, importance, and solemnity of the Sacrament will in every case be indispensable; both as explaining the benefits to be derived from a faithful and devout reception of it, and the danger of receiving it without due carefulness and preparation. And this should never be omitted; except in the case of those who are known to have been frequent, attentive, and instructed communicants. For here it seems necessary to caution the inexperienced among our brethren against two sorts of cases:

Those who at once accede to the Priest's proposal to administer the holy Communion to them, or who them-

* "The ancient and Canonical law of the Church."—*Bishop Taylor*.

† Dr. Nicholls' Commentary on the Book of Common Prayer, in Communion of the sick.

‡ Bp. Wilson's Maxims of Piety. Article, Death. Works, i. 328.

selves, or their friends, express a desire that they may receive it; and who yet are exceedingly ignorant of its real nature and importance, and only wish to receive it from some impression or vague opinion that it is proper to do so on a sick bed; but without really knowing the benefits to be looked for on a faithful reception of it.

And those, on the other hand, who, however satisfactory their professions are, decline altogether to receive the holy Communion; or, if they seem to prepare themselves for it, postpone its reception from day to day, and evidently shrink from it. Such a case as this ought to excite a Clergyman's greatest anxiety; for it will mostly be found that, however fair their words or pretences are, there is really some sin unrepented of, or some evil habit not broken off, and that the testimony of their conscience keeps them back from partaking of the Communion.*

And as in the one case the Priest should not be too ready to communicate the sick, without due inquiry as to his faith, and his motives for receiving it, so in the other he must be careful not to press the necessity of Communion on his patient, without carefully examining the truth of his repentance, and the grounds for delaying its reception. And evidently in these cases complete instruction on the institution and nature of that holy Sacrament, a clear explanation of the benefits accompanying a proper reception of it, and a solemn warning of the danger to an unworthy receiver, with a particular examination of the sick man's preparation, will be indispensable.

To aid the Priest in this necessary work of preparation, we have given those parts of Scripture which bear on the institution of the holy Communion, and that of its type, the Passover. It will be well to read these carefully to the sick man; and then to read one of Bishop Beveridge's instructions on the subject. An interval being left for him to consider and reflect on this, the second instruction may in like manner be read at the next visit; and, on a third visit, if the Priest

* Sometimes, however, the same reluctance proceeds from very different causes; viz., a superstitious fear that if they receive it they will certainly die, or such like notions.

think fit, he can use Bishop Wilson's Instructions; which in fact are a summary statement of Bishop Beveridge's fuller explication; and then proceed with the Examinations of Repentance, Faith, and Charity, which follow. This supposes the case of one who needs the fullest instruction: in many cases the use of one of these instructions is sufficient; and, in point of fact, Bishop Wilson's Form will be found suitable for most cases. Considerable experience of its advantageous use enables us to advise that it, or some such similar instruction and examination, be used in almost every case before administering the holy Communion; except in the case of advanced and instructed Christians, constant and devout communicants, and of those whom, but shortly before Communion, the Priest has examined and dealt with as directed in the Visitation Office. In the case of these latter it will, of course, be sufficient to instruct them on the nature of Communion, dispensing with a new examination. But if any considerable time has elapsed since their faith and repentance was investigated (as *e. g.*, in cases where the Priest has at the beginning of a long illness proceeded with the Visitation as the Church directs, and at the end of it they are brought to receive the holy Communion,) it will be well to use such short examinations, in order to remind them of their professions and resolutions.

The Minister is advised, on all occasions, at the last visit before the Communion is administered, to use the Litany previous to the holy Communion, (p. 222); or it may fitly be used occasionally or constantly during the time the Priest is instructing the sick man on this particular subject.

If after full instruction the sick man still postpone the reception of the Communion, it will be well to put to him such questions as these: Whether having now heard and admitted the importance of receiving it, he would wish to leave the world without ever having partaken of it? Whether if he be not now fit, by earnest repentance and humble faith, to appear at God's Table here, he can be prepared to appear before God's throne hereafter? That this he cannot postpone or avoid if God calls him; which, in dangerous sickness especially,

may be sooner than he expects; and whether, having admitted or expressed a wish to receive the Communion before his death, it be safe to postpone that which his conscience testifies he ought to do, till, perhaps, he becomes from weakness or loss of his senses incapable of doing it?

In the course of the preparation of the sick for the holy Communion, difficulties may still arise, and the Priest may doubt whether he ought to, or duly can administer the Sacrament. The following advices may prove useful in some of these cases.

It will sometimes happen that after having prepared the sick man for Communion, the Priest will be very anxious, on the one hand to postpone the administration of it for a while, in order to still further perfect the requisite graces in the sick, or to impart further instruction; while on the other hand he will be fearful of deferring it, lest the sick man should come to die in the meanwhile. In such a case the best course for the Minister to take is to see the medical attendant of the sick man, and to explain to him his difficulty; begging him to tell him whether, from present appearances, he may safely postpone the administration of the Communion for the time he desires. Should he, on consideration, state that the balance of probability is in favour of the sick man's living and retaining his consciousness for any named time, it relieves the Minister's conscience from anxiety in postponing it; and should he say that the sick man's living is, under the circumstances, very doubtful, of course no time must be lost.* Even in the former case indeed, (since the uncertainties of a sick man's life are beyond any man's skill,) the Priest should

* In advising our brethren to this course we do so in perfect confidence that in all cases of difficulty connected with the bodily state of the patient, communication with the medical man will be the best and safest course. One of the Compilers, indeed, whose position and ministrations have thrown him much into communication with medical men, can from experience assure his brethren how readily all such questions as to their patients, (as the degree of consciousness, the probabilities of life or its duration, the probable course and termination of disease, or the ability of the sick to receive instruction or ministration,) will be entertained, and how carefully they will be answered, if put to the Physician of the body by the Physician of the soul, *as such*.

particularly enjoin those about the sick to let him know immediately, should any change, forewarning death, take place.

In the case of those who have never been confirmed, the Rubric requires that "none shall be admitted to the holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." If therefore, in the course of his previous conference and examination, the Priest finds that the sick man is unconfirmed, it will be well, in addition to all other preparation, to ascertain that "he is ready and desirous to be confirmed." As to the former, if he is by instruction and examination prepared for Communion, it is evident he is thereby fitted for Confirmation; and as to the latter, the Minister should point out to him that the best proof of his being "desirous" of it is, if God should raise him up, to present himself for Confirmation at an early opportunity after his recovery. And it will be advisable, if from his age and other circumstances he might have been confirmed, to point out to him that his neglect of that ordinance is a sin of omission for which he ought now to express his repentance. But it must carefully be noted that want of Confirmation would be no just ground for refusing or postponing to administer the Communion to any one in danger of death; for the ancient Canons on which the Rubric of our Church is founded, expressly except those dangerously ill.* In the event of the sick man's recovery, it will be well for the Priest to inform and instruct him fully, during the progress of it, on the nature of Confirmation; and to engage him to present himself to the Bishop for the reception of that rite as soon as may be.

Another case of considerable difficulty is that of sick children arrived at the age of discretion, but under that at which young persons are usually admitted by Confirmation to the LORD's Table. The only rule that can be given in such a case is, that, if the Priest finds the child so intelligent and instructed as that he might, if in

* Statuimus quod nullus ad Sacramentum Corporis et Sanguinis Domini admittatur, *extra articulum mortis*, nisi fuerit confirmatus, &c.—*Mon. Ritual.* i. ccxv.

health, be presented for Confirmation, there seems no reason why he should not, if dangerously sick, receive the holy Communion. Certainly those who have not experienced it can hardly suppose how much of piety and of great love to God, with intelligence of His dealings, is sometimes manifested by children. Whether it be that "being pure in heart," and not dulled by the sin and guilt mostly contracted as life advances, God does indeed vouchsafe to them His presence in an especial manner; or that His chastisements and dealings with them in a long sickness do infuse into them a grace and intelligence above their years; or again, that God does very often call to Himself at an early age, and remove from the evil to come, those children who are most fitted for His call by holiness and understanding; it is certain that the graces of repentance, love to God, patience and faith, combined with a high degree of intelligence, are very often remarkably manifested by young children during illness or before death. Where therefore such a state of preparation exists; where the child is of such an age as by careful instruction to be capable of receiving the holy Eucharist "in remembrance of his LORD and SAVIOUR," (i.e., with a knowledge of its institution, nature and benefits,) and is in danger of death, it seems proper that the Minister should proceed to give him such instruction, and then if he desire it, to administer the holy Communion to him. No reasonable objection can be made to this course; much may be said in its favour, of which this only may suffice: that as the child may be believed to have committed less sin than others, so must he be hoped to be a more worthy communicant; and that, in the event of his recovery, the Sacrament thus first received may, by God's grace, through life be frequented, how much to the avoidance of sin and strengthening against temptation no one may tell.

Certainly, in our own experience, one of the most comforting and satisfactory cases which have occurred is that of a child of twelve years of age, who received the holy Communion with great devotion and piety, after a long illness, and shortly before his death.*

* The mind and practice of the primitive Church in this matter

Bishop Taylor observes: "to infuse the Chalice into the cold lips of a clinic may disturb his agony; but cannot relieve the soul, which only receives improvement by acts of grace and choice, to which the external rites are apt and appointed to minister in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplectical, or any way senseless and incapable of human and reasonable acts, are to be assisted only by prayers: for they may prevail even for the absent, and for enemies, and for all those who join not in the Office."* The Church in this country had taught the same thing from its earliest period. For exactly consonant with the former part of this caution are the directions of Archbishop Ælfric: the Priest "shall housel the unhale and sick, the while the sick may swallow the Housel, and he shall not do this if he be half-living, for CHRIST saith, that man should eat the Housel;"† and very similar to the latter portion of it is the ancient metrical canon, which occurs in an old English Service-book.‡

"Dum vomet infirmus, non debet sumere corpus
Christi: nisi credit, credendo fideliter egit.
Ebrius, insanus, erroneus, et male credens,
Et pueri, corpus Christi non suscipiant hi.
Non nisi mense semel, aliquis communicet æger."

In all cases indeed where such impediments distinctly exist, the Priest's course is plain, and no difficulty can

is well known, and may be seen in Bingham's *Antiquities*, b. xv., chap. iv. sec. 7, who shows that "it was given to infants and children for several ages;" nor has our own Church further restricted the practice than that children should be "of competent age" (third rubric after the Catechism,) or "of years of discretion" (title of Order of Confirmation), and should be able "to render an account of their faith according to the Catechism." (Canon lxi.) What that age is she has nowhere fixed. Instances are not wanting of the reception of the holy Communion at an early age by members of our Church, even in health. Thus of Mrs. Godolphin, we read, "the Lord Bishop of Ely, Doctor Gunning, was so surprised at those early graces he discovered in her, that he thought fit she should be admitted to the holy Sacrament when she was *hardly eleven years of age*." Evelyn's *Life of her*, edited by the Bishop of Oxford, p. 7.

* Holy Dying, chap. v. sec. iv. 13.

† Canons of Ælfric, Can. xxxi., in Wilkins' *Concilia*.

‡ *Monumenta Ritualia*, i. 90.

arise, the Communion cannot be administered, nor can the rubric for Spiritual Communion be resorted to; since evidently the person who through lack of consciousness or sensibility cannot be profited by the actual reception of the Sacrament is not in a state to be instructed on, or to participate in its benefits, when spiritually received. Yet, in practice, cases of great difficulty do sometimes occur in the application of this rule; *e.g.*, where the sick person, though conscious and reasonable, is deprived of the use of one or more senses, as the deaf, or the dumb, and the like. No further rule can be given than this: that where they are capable of receiving instruction on and understanding the nature and benefit of the Sacrament; where they can entertain and signify repentance, faith, and charity; the holy Communion may be administered; where however these abilities, or either of them, are wanting, it ought to be withheld. A case of actual occurrence may show the practical difficulty of such cases.

The Priest was sent for to see C. D., who had had a severe attack of paralysis, from which he had partially recovered; his life, however, continuing in great danger. It was found that he was deprived of the use of speech and of his limbs, but was perfectly conscious. The difficulty was the impossibility of receiving any verbal answers from him, and the uncertainty, therefore, how far his powers of mind were impaired by his disorder. After ministering to him in the Visitation Office, and finding his case satisfactory, his expressions of repentance being accompanied even with tears, the Minister thought it his duty to ask him if he desired to receive the holy Communion; to which he replied several times by affirmative gestures. Hereupon the Priest inquired of his medical attendants, whether they thought he was fully conscious and reasonable; and receiving a satisfactory reply from them, he addressed himself to preparing him for the reception of Communion. To this end he instructed him fully on its nature and benefits; ascertaining by the use of Bishop Wilson's form of Examination, that he understood this, and was in fit disposition to receive it; a deliberate and clear reply (by gestures previously pointed out by the Priest) being

required to every question. After he had been carefully prepared in this way, he received the Communion, with great apparent devotion and comfort ; and a few days after he died.

Cases will sometimes occur, where the sick person expresses an earnest wish to receive the Communion, and where, from suddenness of illness and extremity of danger or other cause, the Priest cannot instruct, examine and prepare him as he could desire. If the sick person has been a communicant, the case is simple : the Priest on being generally satisfied of the soundness of his faith and truth of his repentance, is bound to communicate him at once. Where it is his first Communion, the case is one of considerable difficulty ; but on the whole it may be laid down as a general rule, that the Priest is not justified in refusing the holy Communion to any one in immediate danger of death, who professes stedfast faith, and earnest repentance and desire to receive that Sacrament. For the only conditions named in the opening rubric are, inability to come to Church, desire to receive, sufficient notice, and the required number of co-recipients. And as in the rubric after the Office, the qualifications to a profitable Spiritual Communion (in case of inability to receive outwardly) are stated to be that "he do truly repent him of his sins and stedfastly believe that our LORD JESUS CHRIST hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby and giving Him thanks therefore," it cannot be thought the Church would refuse the Sacrament to any one who really professes these graces to which she promises the benefits of the Sacrament, even where there can be no external reception. The mind of the primitive Church on this point is clear: that the Eucharist "should not be denied to any penitents at the point of death."* And it must be supposed that our Church has the same intention where she does not limit it by any direct expression in her formularies. And, as Bishop Taylor observes, "there is no Di-

* Bingham, xv. iv. 9, where he proves that it was decreed by numerous early Councils.

vine commandment directly forbidding the rulers of the Church to give the Communion to any Christian that desires it, and professes repentance of his sins."* In a word then, it would seem that a Priest has no authority to deny the Communion to any one very dangerously ill who is desirous to receive it, and professes stedfast faith, true repentance, earnest remembrance of the benefits purchased by the sacrifice of the Cross, and hearty thankfulness for it, provided the external requirements to the ministration of that Sacrament to the sick be attainable, even though there be no time for further conference.†

But in this difficult case the Priest ought to enjoin the sick man, and even engage him to promise, in the event of GOD vouchsafing him recovery, to perfect his repentance and carefully to prepare himself for a worthy reception of the Communion in the Church.‡

As Bishop Mant observes, the Communion should not be given to the sick in such a case "without an admonition to the sick man, that his habitual omission of this duty in times past is one of those former sins, which he is now called on truly to repent of, and in which he is now pledged to a stedfast purpose of amending his life in future. Nor without a caution to the bystanders, that they turn the scene before them to the account of their own improvement, and do not defer

* Holy Dying, chap. v. sect. 4.

† In such a case the five concluding clauses of the Catechism have been found useful to convey in a very concise form instruction on the nature of the Communion. For the words are not only exceedingly simple, but having been in most cases impressed on the sick man and familiar to him, convey (with a little additional explanation) ideas to his mind without much strain on his attention and thinking powers: a point very much to be considered in those very near death. Each question and answer being embodied into one, may be deliberately put to him, either as an inquiry or an instruction; e.g., "Do you know and believe that the Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of CHRIST and the benefits which we receive thereby, which are, forgiveness of our sins and restoration to GOD's favour upon our true repentance?"—And so forth.

‡ A similar course was imperatively required by the Early Church. See Bingham, b. xviii. chap. iv. sec. 3; and Archbishop Theodore's [of Canterbury] Penitential, chap. xlv. sec. 4.

till the hour of sickness and approaching death that practice of the means of grace, which God still graciously enables them to observe in the season of health."*

In all that has been here said it is assumed that the sick man gives an assurance of repentance and of earnest desire to receive; but, as Bishop Mant further advises, *the Sacrament should not be administered* "if it be found that the sick man is altogether ignorant of its nature; or that he gives no assurance of being qualified by repentance, faith, and charity to receive it; or that he is possessed by no real desire of receiving it; moreover, that he is incapacitated for profiting by his Minister's instruction and advice."†

The three following rules of Bishop Taylor (founded upon arguments and reasons given at length in "Holy Dying," chap. v., sect. iv., 8, 9, 13) are to be carefully observed.

"The Minister is to make the repentance of the penitent as great, and his heart as contrite, as he can; to dispose him by the repetition of acts of grace in the way of prayer, and in real and exterior instances, where he can; and then to give him the Holy Communion in all the same cases, in which he ought not to have denied it to him in his health; that is, even in the beginnings of such a repentance, which by human signs, he believes to be real and holy; and after this, the event must be left to God.

"The Minister of religion ought not to give the Communion to a sick person, if he retains the affection to any sin, and refuses to disavow it, or profess repentance of all sins whatsoever, if he be required to do it.

"Let not the holy Sacrament be administered to dying persons, when they have no use of reason to make that duty acceptable, and the mysteries effective to the purposes of the soul. For the Sacraments and ceremonies of the Gospel operate not without the concurrent actions and moral influences of the suscipient."

* Bishop Mant's Clergyman's Obligations, p. 400.

† P. 401.

"Signifying also how many there are to communicate with him, which shall be three, or two at the least."

In King Edward VI.'s First Prayer Book the rubric seems to make it indifferent whether there were any co-recipients with the Priest and the sick, or not;* in the succeeding editions of the Liturgy it was required that there should be "a good number to receive the Communion with the sick person;" the specification of the number was introduced into the rubric at the revision of the Prayer Book in 1661. Taking into consideration the large proportion of our population who are not communicants, the small number among those who are so, who (it can reasonably be hoped) live in constant preparation for the reception of the holy Sacrament, and the sudden calls which in a populous parish and in certain positions (as in hospitals, infirmaries, and such like) may be made on the Priest for the administration of the Communion to the sick or dying, the provision of co-recipients is not unfrequently a serious difficulty. The wording of this rubric seems to imply that the sick man should himself provide some persons to communicate with him. In the first Prayer Book of King Edward VI. indeed, it was expressly enjoined that the "sick person should always desire some either of his own house, or else of his neighbours, to receive the holy Communion with him; for that would be to him a singular great comfort, and of their part a great token of charity." Where any of the sick man's family or near friends are communicants nothing can be more fitting and proper, and consoling both to the sick and to themselves, than that they should be co-recipients with him in preference to all others; and therefore it will be well for the Priest, on arranging preliminaries for Communion, to inquire of the sick man whether there are any among his family or friends whom he would wish to receive the Communion with him; and if he names any who are unknown to the Priest, he should proceed to ascertain that they are communicants, or are fitted to become so. But it will, in

* "The sick man and so many as shall communicate with him (*if there be any*). And again: "shall minister the same, first, to those that are appointed to communicate with the sick (*if there be any*)."

practice very frequently happen that the sick man will perhaps be unable to procure any fit persons to communicate with him, or will leave the provision of co-recipients entirely to his Minister. In order to be ready against such cases, and specially in cases of urgency, some steps should be taken by the Priest to provide proper persons as co-recipients beforehand. Something has already been said on the subject of attendants in visiting the sick; to this it may be added that in most parishes the Priest will be able from among the most constant attendants at the Communion in the Church to select one or more persons, who are able and willing to undertake at all times to be ready at a short notice to accompany him, and to receive the Communion with their sick neighbours. He will, of course, before putting himself into communication with them on this subject, take care that they are such as he has reason to think, from his observation and knowledge of their habits, piety, and devotion, generally live in such habitual preparation as may fit them for the reception of the Communion without previous warning, and will esteem frequent calls to receive it a privilege, not a burthen. He will indeed find that there are some who (until something like weekly Communion can be generally restored among us) will look upon such frequent opportunities of Communion as an inestimable blessing, and will gladly avail themselves of them; and thus the course we are recommending may be a comfort to the Minister, as enabling him in some degree to meet the spiritual wants of such excellent persons, where the circumstances of his parish or people render it inexpedient at once to celebrate very frequent Communions in the Church. It will be well also to select such persons as from their avocations are free from important engagements, and have time at their disposal. Of course, it will be for the Minister, from his acquaintance with his people, to know where to look for and to find persons so disposed and qualified: in different parishes they will be found in various classes of persons. But it may be suggested that pious females will most likely be his assistants herein, for these reasons among others: that they more generally have spare time and opportunity; and that

they, from the nature of their occupations being more disengaged from the turmoil and business of the world, will be enabled to be worthy recipients with short preparation. Such persons will be found in almost every village; and in populous parishes no difficulty in obtaining such co-recipients will be experienced.

In such parishes and wherever it is possible, it is advisable to make arrangements with more than one person to be at all times prepared to accompany the Priest as co-recipients in Communion of the sick; as well to prevent the possibility of disappointment in the event of the illness or absence of one, as that some may be called upon at one opportunity, some at another; and that while such calls are never made burdensome to any by their frequency, more than one may have such opportunities of Communion. But it is evident that the intention of the Church is satisfied if there be one co-recipient besides the Priest and the sick: the rubric stating as the *minimum*, "to communicate with *him*" (the sick man) "*two*, at the least," *i.e.*, the Priest and one other.

It is to be observed too that if the Church in this requirement, had in view the formation of such a congregation as might secure the fulfilment of our LORD's promise, "Where two or three are gathered together in My Name, there am I in the midst of them," this full number is attained by the presence of one co-recipient with the Priest and the sick man; and indeed it may be remarked, that even in the extreme case of the Minister communicating alone with the sick (in infectious diseases) the "two" named in our Blessed LORD's words do join in the united act of worship. While then it is to be recommended, (as the Church seems to advise) that, where it is possible, there should be more than one co-recipient with the administrator and the sick, no Clergyman would be justified in refusing or postponing the Communion, where one person can be provided to communicate with the sick.*

* There seems little reason to doubt that the compilers of the second Prayer Book of King Edward VI. made the presence of co-recipients generally requisite in order to prevent the celebration of private Masses; and to afford an answer to the objections of Romanists who might adduce (though untruly) such Communions

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The Clergyman having made arrangements with one or more devout persons to be prepared whenever he requires them to receive the Communion with the sick, he will do well to give them such advices and directions thereon as he may think requisite, including of course explanation as to their conduct and demeanour: *e.g.*, when to kneel, when to stand; to make the responses audibly in the *Sursum Corda*, and elsewhere; and to repeat the Confession, the LORD's Prayer, the *Sanctus*, and the *Gloria in Excelsis*, with the Minister; and all other instructions which may conduce to the solemn and reverent celebration of the holy Communion.

"And having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister."

We are here to consider: First, the things necessary in the Minister for the reverent ministration; and, secondly, the things necessary to be prepared in a convenient place in the sick man's house.

And with regard to the first, it is advisable that the Priest should wear, in administering the holy Communion to the sick, the usual vestments in which he celebrates that Sacrament in the Church. There seems no reason to doubt that the words of this rubric imply as well the use of the proper habits by the Priest, as the decent covering of the temporary altar, or the use of fitting vessels, as "things necessary, that the Curate may reverently minister." The fifty-eighth Canon, too, both by its title and its injunctions seems to favour the same view. For it is entitled *Ministers reading Divine Service, and administering the Sacraments, to wear surplices, and graduates therewithal hoods*. And it directs, that "Every Minister saying the public prayers, or ministering the Sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves." This, it is

as a parallel in our Church to that great corruption of theirs from primitive Communion. It is evident then that in this respect the intention of the Church is satisfied, as the letter of her direction is observed, by the presence of one witness who partakes of the Communion.

of course admitted, respects primarily the public ministrations in the Church; but the omission of the word "publicly" before the word "ministering," or after the word "Sacraments," is at least remarkable; and when it is observed that it is also excluded from the title, seems hardly otherwise than intentional.

It is worthy of observation too (if not as a direct argument, at least as a confirmation of this view) that before the compilation of the Prayer Book, the Church of England, by an ancient injunction,* distinctly directed the Priest to be habited in a surplice and stole; and not only did no direction prohibitory of this established custom accompany the first Prayer Book, but the rubric seemed to assume that he would, in administering the Communion to the sick man, be habited in the vestments used in the celebration of that Sacrament in Church.

Looking too at the fact, that the early Church, through a desire to maintain all the external reverence and solemnity of the Sacrament, was very guarded in allowing its consecration in private houses,† it must be admitted that now she does (for wise and good reasons) permit it to be so consecrated, no external circumstance which can add to its solemnity, and so help to guard it from familiarity, ought to be lightly omitted.

And there is (when it is fairly considered) something repugnant to earnest minds, and to our notions of pro-

* Of Archbishop Peckham of Canterbury. See it in Bishop Gibson's Codex, p. 484. The fact of his printing, without observation, under the title "the Communion of the Sick," first this rubric of general directions as to its administration, next, the seventy-first Canon, showing under what circumstances it may be administered, and then this injunction directing the surplice and stole to be worn in administering it, is not without its significance, as showing at least an impression on his mind that the use of the regular habits in the administration of the Communion to the sick is now incumbent on Ministers of the Church of England. From the ninth century, indeed, the Church in this country had enjoined that the surplice and stole should be worn on such occasions.—See *Monumenta Ritualia*. I., p. 68.

† Bingham's *Antiquities*, b. xv. chap. v. § 10; where he adduces only four instances of consecrations in the sick room: and though these are sufficient in the way of precedent to justify the practice, the smallness of the number proves how jealous the Church was in admitting it.

priety, in the fact, that so holy and important a rite should be administered in the every-day dress of the Clergy ; a dress scarcely if at all differing from that of persons engaged in all the common pursuits and occupations of life. Indeed a case has come under our own knowledge in which a pious and aged layman, who had never before considered the subject, was much shocked at the administration of the Communion to a near relative in his last illness, without the decent accompaniments of the Church's habits. In a day when the celebration of an inferior ceremony was not uncommon in private houses, and persons were married in drawing-rooms, the Minister always wore his proper vestments ; this was no doubt dictated by feelings of reverence and propriety, and was founded on the direction of the fifty-eighth Canon, " that the rites of the Church " shall be administered in a surplice ; the omission of this decent practice would no doubt have been offensive to the parties concerned and to the bystanders, as lowering the solemnity of the ceremony. If this then has naturally been the feeling with regard to what (at most) is a sacramental rite, much more ought it to lead us to celebrate the holy Communion in private, with all those external solemnities which our Church admits and sanctions.

As regards the sick man too, it is comforting and edifying to him that he should receive that Sacrament with every outward aid to devotion and reverence. He lacks, indeed, many of those external circumstances to induce thoughtfulness and solemnity, which affect the Priest and the co-recipients. The sight of one lying on the bed of suffering, perhaps rapidly passing away from this world, cannot fail to have a sobering effect on them ; and to conduce to make them think solemnly of that Sacrament to the exclusion of all external thoughts. But all this cannot affect the sick man : the room, the sick bed, are those he has occupied most probably during a long illness ; and everything about him is familiar to him, and most likely connected with any ideas but those of reverence. Moreover, the very fact that he is weak and languishing makes it more difficult for him to keep his thoughts collected and fixed on the solemnity, during

a long service. Nothing, therefore, which can in any way tend to withdraw his thoughts from common things, and to elevate his devotion, should be omitted. The effect, too, of the decent habiliments which from his very earliest years he has probably associated with the solemnities of Divine worship, and the ministrations of his Church, will be comforting and soothing to him, as making him realize the fact, that though lying on a bed of sickness, and apart from his brethren, he is a partaker of that one Bread and one Cup in Communion with the Church, and in close unity with the faithful, his brethren, as they kneel at the LORD'S Table in his Parish Church. An experience of many years enables us to affirm that the apparent effect of administering the Communion in the usual habits of the Church has been satisfying and consoling to the sick themselves.

It must not be supposed that this expression of our feelings arises out of any mere love for externals, or from any leaning to the æsthetic tastes of modern days; for it originates with us in feelings of a deep and sacred character; we have ourselves experienced the advantages of the course we recommend, in increasing the solemnity of the administration of the Communion to the Sick, and guarding the Sacrament against undue familiarity; and we give this advice, as being, we believe, consonant to the letter and intention of the direction of our Church, as set forth in her fifty-eighth Canon and the rubric we are now considering. And we are in possession of facts which prove that, at a time when no attention had been excited to the question of external observances, it was yet the deep-seated conviction of many Clergymen, whose practice was in accordance with it, that to wear the Church's vestment at this solemn rite, was not merely an implied duty to the Church's laws, but the conferring an important benefit on the sick man; who could scarcely be otherwise than edified by a sight so familiar to his eye, as the Church's Minister robed in the usual habits of his ministration in Divine Service. And it is on this part of the argument, we confess, that we are desirous to lay the greatest stress; since we are well aware that no amount of argument would suffice to induce our Clerical brethren to undertake a practice

the vessels (with sufficient bread and wine) on the holy Table, therefore, after his private prayer, it will be well at once to begin the Collect.

In saying the Communion Service, the Priest is advised to speak with great deliberation and distinctness; addressing the Epistle and Gospel, and the other hortatory or admonitory parts of the Service, directly to the sick man, and endeavouring to fix his attention to them. To aid him in all this, we have printed the Office for the Communion of the Sick in a larger type than the rest of the volume. An observation of Bishop Wilson's on the Sentences of Scripture preceding the *Sursum Corda* expresses fully our views on this subject. "These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them, and to apply them every one to the comfort of his own soul; and to prevent all unreasonable fears and doubts of God's gracious pardon and acceptance."* And when it is added that in the case before us, the person for whom we are ministering may probably hear these words and the other portions of the Service for the last time, the importance of distinct and deliberate pronunciation of them, such as may realize their full meaning to him, and fix them on his mind and memory at the sinking of life and in the hour of death, cannot surely be exaggerated.

"After which, the Priest shall proceed according to the form for the holy Communion, beginning at these words: [Ye that do truly, &c.]"

It is to be most carefully observed that the Priest has no authority to shorten the Service by omitting any part after these words; indeed, by this rubric he is expressly forbidden to do so. For this rubric was added at the last review of the Prayer Book, on purpose to define how much of the Communion Service might be omitted; the rubric previously only prescribing the Collect, Epistle, and Gospel to be used in the Communion, and in the letter rendering it incumbent on the Priest to go

* Introduction to the Lord's Supper. Works, i. 47.

through the whole Office for the celebration of the holy Communion. Hence we find Bishop Cosin setting down among "Particulars to be considered, explained, and corrected in the Book of Common Prayer:"—"At the Communion of the Sick: the Collect, Epistle, and Gospel, is here especially ordered; but what part of the public order of the Communion is to be used and what omitted (as some part of it seems needful to be,) is not here said."* On this view, and probably at his suggestion, the Church seems to have acted at the revision of the Prayer Book in 1661; and when she has thus recorded her deliberate direction how much of the Service may be omitted, it is evidently expressly prohibitory against omitting more than she has authorized. And indeed it is evident that where she has cut off the Offertory, the Creed, the Prayer of Commemoration, and the Exhortation on Communion, she has plainly signified her opinion that those forms she has retained are necessary and fitting to be always used. Even when the Consecration was not made in the sick man's house, but the holy Sacrament was brought from the Church, the direction of the rubric was, "But before the Curate distribute the holy Communion, the appointed General Confession *must* be made in the name of the communicants, the Curate adding the Absolution, &c."† In the face of her intention and injunction, then, it is evident that nothing can justify the omission of any portion of the Service, from the address before Confession to the final blessing; and that if the sick man is too weak or sick to endure the Service thus prescribed, it is such extremity of sickness as opposes a "just impediment to his receiving the Communion;" and the Priest must then proceed to instruct him under the rubric for Spiritual Communion.

The rubric we are now considering seems so plain as to render it almost unnecessary to direct attention to it, or to support it by argument; which indeed would not have been done, but that a work professing to assist the Clergy in the visitation of the sick has not scrupled to

* Additional notes, (p. 70,) at the end of Nicholls' Commentary on the Book of Common Prayer.

† First Prayer Book of King Edward VI.

advise them, in certain cases, to violate the express directions of the Church in this matter.

"At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person."

It will be well for the Priest to take care beforehand that the co-recipients so kneel as to give him free access to the sick man, leaving a clear passage about his bed: this will prevent a necessity of disturbing them, or causing any movement in the room which might distract the attention of the sick at the moment he is about to communicate.

If the sick person is very weak and ill, and lying in a recumbent posture, it may be necessary to raise him slightly to enable him to receive the sacred Elements, and especially the Cup: this had better, if possible, be done by the Priest, by gently passing one hand behind and raising the head, at the same time the Chalice is presented with the other.

In giving the Chalice the Priest is warned (if the sick man be unable to raise it to his own lips*) to be very gentle, and to withdraw it at the first intimation of the sick man. Where there is extreme weakness, or when the powers of deglutition are impaired, the neglect of this caution may produce violent coughing and distress to the sick man.

In the same way when there is any difficulty of deglutition or the like, a small piece of the consecrated Bread should be given to the sick man.

* Though the Church (contemplating mainly the case of public Communion,) directs the Elements to be delivered into the hands of the communicants, it is evident that in some cases of great weakness, and where the use of the limbs has failed, this direction cannot be literally complied with; but must be understood in a free sense to apply to communicants generally, and not to the sick (as, of course, the next words "all meekly kneeling" must be taken). In such cases the Elements must be placed in the mouth of the sick; and in all ordinary cases where they are given into his hands, it will be advisable (particularly as regards the Chalice) for the Priest to guide and steady the sick man's hand in raising it to his lips.

The Church has no doubt directed the sick man to be communicated last, for the reason given by Wheatley, "because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same Cup after him." And because even where no danger of actual contagion exists, there are often circumstances of an offensive nature, resulting from the "noisomeness of his disease," which render any one unwilling to partake of the Cup after the sick man, it becomes a question how the remainder of the Elements is to be disposed of, should any remain. We have thought it right by way of provision for the due consumption of the Elements to print the rubric which enjoins that they should be consumed by the Priest and those who have communicated; and this direction of course the Priest will follow in all ordinary cases. But as this in some cases will be impracticable for the reason given above, some other method must then be followed. Nor can this be supposed to transgress the plain interpretation of the law of the Church. For as she is so charitable to the natural feelings of the co-recipients as to permit them in all cases to receive before the sick man, so it cannot be supposed she would have those feelings violated, and even in some cases personal danger incurred, by a rigid observance of her direction for the due consumption of the Elements; and her injunction must be understood generally to forbid the Elements to be removed, and to require that they be reverently and discerningly consumed at the time; and if this be done, the method of consumption is not so material. Bishop Beveridge, commenting on that part of the 28th Article which treats of the non-reservation of the Elements, notices that in the primitive Church they were consumed in the fire. "Hesychius saith, 'What was left used to be consumed in the fire.' 'Sed quod reliquum est de carnibus et panibus in igne incendi præcepit, quod nunc videmus etiam sensibiliter in Ecclesia fieri, ignique tradi quæcumque remanere contigerit in-consumpta.'"^{*} A better way than this cannot be well

^{*} Bishop Beveridge on XXXIX. Articles, ii. 274; quoting Hesych. on Leviticus viii. 32.

thought of; and as a sick-room is seldom without a fire, there will be no difficulty in the Priest reverently and carefully pouring the contents of the Chalice and of the Paten on it.

But it is to be noted that a little attention on the Priest's part will often prevent the necessity of any such consumption, and always ensure that a very small quantity of the Elements shall remain unconsumed. As regards the bread indeed, he can always be careful to prepare just so much as is needed for himself, the co-recipients, and the sick, and to break it into exactly such a number of pieces as there are persons to receive; and as to the cup, as the number present is very small, a little experience will enable him to consecrate a quantity of wine so well proportioned as that very little, if any, shall remain after Communion. By this means two objects will be attained: that in ordinary cases he will be enabled to consume the Elements himself, without offering to the co-recipients that which prejudice or fear (even where no reason for such feelings existed) might disincline them to receive; and in all other cases, as the portion to be consumed by other means would be very small, their consumption would not be attended with inconvenience.

*"But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of CHRIST'S Body and Blood," &c.**

The "extremity of sickness" here contemplated seems not only a man's being so very ill as that he would die before the Communion could be administered, but also all cases where the sick man is so weak as to be unable to bear the exhaustion attendant on such a long Service;

* Though not exactly pertaining to our object in this Introduction, it may not be unadvisable to observe that the assurance to the sick man that, if in proper dispositions, he communicates really though spiritually, although hindered from outward reception, has been from old time made to such dying penitents by the Church. This rubric is, indeed, little more than an embodying and extension of the form which occurs in the ancient Office Books of the Church in this country. (*Mon. Ritual.* i. 89.)

or where the excitement of the solemnity would affect him too violently ; or again, where there are physical impossibilities to his receiving it, as, for instance, in complaints which are attended with violent nausea and retchings, or which prevent swallowing, as some diseases of the throat.

In the Prayer Book previous to its last corrections it was laid down that the sick man "must give timely notice some time overnight, or else early in the morning to the Curate" if he was desirous to receive the Communion ; but as the Church has omitted all specification of what time constitutes due notice, it would seem that no Clergyman can resort to this rubric, if he has had time and notice to come prepared to administer the holy Communion, and on his arrival finds the sick man capable of receiving it ; unless indeed he is engaged in, or just about to celebrate, the ordinary public Services of the Church.

It has been before observed that according to the literal interpretation of the rubric before Communion, "lack of company to receive with him" does not exist where one co-recipient besides the Priest can be provided.

The clause "any other just impediment" seems introduced to provide for all such cases of moral or physical impossibility of receiving, as the rubric does not lay down ; as *e.g.* there being no wine in the sick man's house, and a great probability that he would die before it could be fetched.* But no lower ground than such an

* It may here be observed that (if the Priest should have come to the sick man's house unprovided with the things requisite for Communion, and a necessity to celebrate it should arise) the holy Communion may be administered in white wine, if it be at hand, and red wine cannot be procured. The rubrics, both of the Communion of the Sick and of the Administration of the holy Communion, only prescribe generally "bread and wine," without specifying the description of wine to be used. And the want of wine of that kind in which the Communion is usually celebrated would certainly not be such a "just impediment" as to justify any Priest in endangering a man's dying without Communion. The ancient opinion and usage of the Church of England herein seems to be set forth in the constitutions of a Synod of the diocese of Sodor and Man (*Wilkins' Concilia*, iii. 11) : "Summopere præcaventes quod [vinum cum quo celebratur] potius sit rubrum quàm album. *In albo tamen bene conficitur sacrum.*" But

impossibility would justify the Priest in acting under this general clause; *e.g.* the want of a proper Chalice and Paten would not be a "just impediment;" for the Priest could administer it with common vessels of earth or glass; and the necessity that a man desirous to receive the Communion do not die without the Sacrament is greater than any law securing the external decency of administration in ordinary cases.

When it is necessary to act under this rubric, it will be advisable to instruct the sick man, as carefully as time will admit, on the nature of Spiritual Communion, and the certainty that such worshippers in spirit and in truth are not debarred from any real participation in the full benefits of Sacramental Communion. And it will be well also to encourage the sick man, not only to entertain a general desire for the holy Communion, but to make a special act of spiritual participation therein, with a careful meditation on the Sacrifice of the Cross, of which the Sacrament is the memorial. To aid the Priest in this, we have furnished him with a short instruction on Spiritual Communion, which can be read to the sick, and with a special Office, containing Scriptures and prayers adapted for the occasion, with a commemoration of the Death and Passion of our blessed Lord, and an act of Communion. This last it will be im-

it must here be noted, that the wine must be really of the juice of the grape ("*the fruit of the vine*," S. Matt. xxvi. 29). If therefore any other should be produced to the Priest (as, for instance, what are called British wines; as cowslip, currant, ginger, or such like, which may happen only to be at hand in the sick man's house), he cannot administer the Communion to the sick in these. In a matter so important as whether there is opportunity to administer the Communion to a dying Christian or whether he must leave the world without it, it will not seem trifling to observe, that raisin wine, which may possibly be found at hand, would seem to suffice. It may not be unadvisable to add to this already long note, that as the Church of England only requires the bread to be "the best and purest wheat bread that conveniently may be gotten," (*Fifth Rubric after Communion*,) it seems doubtful if the Eucharist may be consecrated in any other than *white* bread, and certain that it cannot be validly administered in any other than *wheaten* bread. And such too was the ancient rule, which requires the bread to be "*candida*" and "*triticea*." (*Wilkins, ut supra.*)

portant, in every case where it is practicable, to engage the sick man to repeat with the Priest, or at least (if from weakness, or the like, he is unable to join in the words), to unite mentally, and by a deliberate act of the intention, in the act of Communion.

It will, probably, happen in most cases, that those who are thus to be comforted by Spiritual Communion will have been communicants; but other cases may occur, either where the sick, when preparing for Communion, falls suddenly into an inability to receive it, or where, from the nature of the ailment, the sick is from the beginning of the Priest's visits incapacitated for Sacramental Communion, and where, after examination and reconciliation, he will naturally desire to bring the subject of holy Communion before him. In such cases it will of course be essentially requisite to take care that the sick man is fully instructed on the nature and benefits of holy Communion, and in the kind and degree of preparation required, before proceeding to the subject of Spiritual Communion. This instruction may be communicated in Bishop Beveridge's or Bishop Wilson's forms before mentioned; or in a case of urgency, in the first part of the latter, (pp. 573, 4,) on the nature of the Communion, supplying the examination of preparation by the questions which occur in the Instruction for Spiritual Communion.

It seems scarcely necessary to remark, in connection with what has been previously observed, pp. cxviii., cxix., that this rubric cannot in any way be acted upon where the impediment to the person's receiving is want of fit preparation: it being evident, and indeed expressly stated in the rubric itself, that the qualifications for Spiritual Communion are the same as for the actual reception of the Sacrament.

"When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm."

It would seem from this rubric that when the Priest

CXXXVIII ADVICES ON PRIEST'S DEPARTURE. [INTRO-

has not visited the sick person before he is called upon to communicate him, he is bound to use the portion of the Visitation Office directed. This is, no doubt, mainly that the Minister may examine his faith, repentance, charity, disengagement from temporal matters, and the like, and so ascertain his fitness and preparation for Communion. When these have been previously examined into, as in all ordinary cases they will have been, the Priest is not to use any part of the Visitation Office, but to begin with the Collect of the Communion.

When the Visitation Office is used, the Psalm is not to be said; but the Priest is to break off "at the Psalm," i.e., after the Collect "O most merciful God;" for the formal act of reconciliation and benediction of the sick is in that case completed in the Communion.

However, as the power of blessing in God's Name and by His authority is in the Priest, and may be exercised by him on what occasions soever he sees cause, there does not seem any reason why the Priest should not (if he think fit so to do) after the completion of the Communion Service by pronouncing the usual plural blessing, and after making a reasonable pause, give the commendatory benediction to the sick man in the words of the last blessing of the Visitation Office. And it seems fit and reasonable that he should do so, if, as is often the case, he suspects from the state of the sick man that he may probably not see him again before his death: to bid him farewell, and commend him to God's mercy, protection, and to the enjoyment of everlasting peace, will be the most affectionate and comforting valedictory address he can make to him.

For here it is carefully to be noted, that it is advisable for the Priest, after his private prayers and the consumption of the Elements, at once to leave the sick man's presence without further address or exhortation. For it must be borne in mind that the service is a long one; and as well on that account as because of the feelings and affections engaged in it (specially when received for the last time), fatiguing to one in a state of weakness; besides it is better to leave the impression conveyed to the sick man's mind by the words of the Liturgy undisturbed and unchanged: any words of ours

DUCTION.] COMMUNION WITH SICK ALONE. cxxxix

cannot add to it, and may detract from it. For a similar reason the Priest should direct the co-recipients not at that time to enter into conversation with the sick man, but (if they are not of the sick person's own family) to come away with him, or soon after him; and he should also give particular charge to those about the sick that they keep him as quiet and undisturbed as possible, after he receives the holy Communion.

But though it is advisable thus to depart from the sick man's presence as soon as the Office of Communion is completed, without any further ministration, yet it is important, if the sick man lingers on many hours or days before his death, or if he recovers, to keep before him the idea of the importance of the Sacrament, and of the mighty benefits thereby conveyed to him. For this end the Priest will find, in the following volume, an Office to be used with the sick man at some time after he receives the holy Communion; which he can say with the sick person as occasion may offer, either in the evening of the day on which he has been communicated, or on the following day; omitting the words, *now, at this time*, &c. (in italics), or substituting others which may express the relation of time at which the holy Communion has been administered.

"In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him."

It does not seem to be necessary that the Priest should in case of infectious diseases actually invite persons to be co-recipients, and only on their refusal proceed to communicate alone with the sick man; but in a case where the sick man's disease is known to him to be contagious, and he is unwilling to ask others to receive with the sick, because he, in his judgment, does not think it fit that they should be exposed to the danger of infection, he is at liberty to communicate with him alone. For a Clergyman might naturally be exceedingly

averse to ask persons to expose themselves to great risk, who might be delicate or unwilling to refuse if invited, or might not know the full danger of infection; and he might have much cause for regret, if, having communicated at his request, they took the disorder, and even came to die. Whether co-recipients "cannot be gotten" on account of their own refusal, or because the danger of infection is so great and notorious as to render it unadvisable to ask them, seems equally to fulfil the condition of the rubric.

On a review of the whole matter as set forth in this and other rubrics, we may be allowed to observe, that there remains a *desideratum* in the directions of the Church on this subject, which is thus expressed by Bishop Cosin: "If there might be here some indulgence given, that in case the sick person doth so earnestly desire the Sacrament, that he cannot be in a quiet state of mind without it, it may be delivered to him by the Minister, though there be no contagion in the sickness, when others cannot be gotten to communicate with him, it would be to the greater satisfaction, both of him and the Minister, who is here restrained to that case only."*

Before leaving the subject of the Communion of the sick, it seems fitting to make allusion to a case of some difficulty which not unfrequently arises; viz., in a very long and dangerous illness where the sick person has received the holy Communion, and continues to live on for several weeks, or even months, without hope of eventual recovery. In such a case it becomes a question whether the sick man should be invited to receive it again, or even several times; and if so, at what intervals. On a subject in which so much must depend on the earnestness and real piety of the particular sick person, or on his previous habit of Communion, no general rule can be given. Thus much, however, may be suggested by way of advice: while ever there are temptations to be struggled with, the sick man may well "renew his strength," by the reception of the holy

* Additional Notes, p. 70, at the end of Dr. Nicholls' Commentary on Book of Common Prayer.

Communion ; while ever there are afflictions to be endured, he may well look for consolation in "the most comfortable Sacrament of the Body and Blood of CHRIST ;" while ever there are sins to be repented of, (as impatience, hasty words, undue thoughts,) and faith to be maintained and perfected, he may well seek for grace by the receiving that holy Sacrament in remembrance of His LORD's "meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven." And as temptations and afflictions are wont to be heavier, the remembrance of former sins deeper, and the need of a firm faith greater, at the approach of death, it seems especially fitting that, if any considerable time has elapsed since the Communion has been received, it should be again administered as that hour draws near. While, however, on the one hand, to press the repetition of Communion on one who never received before his illness, whose preparation for his once receiving it was a great exertion, and whose mind and heart (possibly from former neglects) are incapable of great and deep piety, would be altogether injudicious ; hurtful perhaps to him, and injurious to the dignity of the Sacrament ; so, on the other hand, it would be a great neglect on the part of the Minister, that one who had received it regularly in the time of his health should not have at least as frequent opportunities of receiving it now in his going down to the grave ; or that those of great devotion, real earnestness, and deep repentance, should not be led, and even invited to renew their union with their LORD, at such intervals as their love for Him prompts them to while He prolongs their days.

That the reception of the holy Communion has been during sickness repeated by devout members of our Church, the following few examples, out of many, may suffice to prove.

Elizabeth, Lady Capel, "towards the latter part of her sickness, twice received the Blessed Sacrament of the Body and Blood of CHRIST, and both times with expressions of devotion and reverence."* The celebrated

* *English Churchwomen*, p. 76.

Doctor Hammond, on his death-bed, "on the 20th of April, being Good Friday, solemnly received the Sacrament; and again on the 22nd of April, which then was Easter day."* Lady Elizabeth Hastings in her last illness "had the holy Sacrament administered to her every Sunday."† Doctor Grabe "received the Communion of our LORD's Body and Blood with great devotion several times during his severe visitation, to fortify him in his passage to eternity."‡

The sick man having been thus visited, examined, and prepared, and having received the holy Communion, the seal of his reconciliation to GOD, is thus fitted, as far as human ministrations can fit him, to leave the world; or, in the event of recovery, to enter it again in a chastened and pure spirit. The Church therefore does not actually prescribe any further ministration for him; except indeed a prayer when there appears little hope of recovery, and a commendatory prayer to be said over him at the time of his departure; or an expression of his thanksgiving on his perfect recovery and restoration to the Church. She seems therefore to leave it open to her Ministers to use such devotional offices as they shall think fit (so that they be in union with and subjective to her teaching), should occasion for them arise, either by the sick man's lingering on after his Visitation and Communion, or by his slowly recovering. For though no other office than she has prescribed can be *essentially* necessary, if all her directions in the Visitation and Communion Offices have been rightly observed, yet if the sick man slowly and gradually sinks until his death, after the reception of the Communion, the Priest will naturally feel himself called upon to visit him constantly, and to continue to prepare him for the hour of his departure; and as evidently the repetition of any part of the Visitation Office is then unsuitable, we have provided forms for his use in such visits.

* He died on the 25th.—Fell's Life of Hammond.

† English Churchwomen, p. 355.

‡ Nelson's Life of Bishop Bull, p. 223.

The first he will desire to use on his next visit after the sick man's reception of the holy Communion is one which refers especially to that Sacrament, and to the benefits he has therein received, and to his obligations to nourish the grace thereby vouchsafed to him. This we have endeavoured to provide in the Office to be used after Communion (p. 185*); and the occasion and manner of using it have been fully set forth (p. cxxxix). But however if the sick man lingers on for many days, or if he recovers, it is still most necessary and important to treat him in succeeding ministrations as truly repentant, and as having availed himself of the means God has provided for his restoration and pardon. With this object in view we have compiled an Office for a sick penitent (p. 101). This should never be used until the examinations contemplated in the rubric of the Visitation Office after the Creed have been made, and until after the ministry of reconciliation has been afforded to the sick, whether by the use of the latter portion of the Visitation Service, or the pronouncement of absolution, and (in all ordinary cases) the administration of the holy Communion. Experience has proved the comforting effects of the use of these Offices after repentance has thus been manifested, and the Eucharist received.

It may not unfrequently happen that the sick man may continue to live on from day to day for some time, yet still in great and constant danger of death, and almost beyond the expectation of those about him. In this case the Minister in his visits, and in all prayers and ministrations which he uses with him, will, of course, desire to keep the fact of the near approach and probability of death in view. In such a case, the Psalm, Scripture, and Prayers (pp. 251—260) may be used with advantage; or the Prayers alone may be used, combined, of course, with the opening of the Office (p. 237). Or the Litany for one not likely to live may be said over him; or if he lingers on for some time in such a state of great danger, these may be alternated, using one on one occasion, the other on another. Or, again, some of the prayers (pp. 257, 258) may be said on one

day, and some on another, according as the sick man is able to bear it, and the Minister in his discretion judges fit.

On the Priest's last visit, and when the symptoms of approaching death have set in, the Office of commendation into the hands of God may well be used. In saying this Office the Priest should aim at great distinctness and deliberation, as the faculties of the dying person becoming obscured and dulled, require such assistances to enable them to realize and enter into the prayers. But if the dying man has become insensible by the near approach of death, this Office may still be said over him, with his relatives and those about him, up to the time of death; and will (besides its intrinsic value in striving with God by prayer for His acceptance of the dying,) often prove a great consolation and help to them, as embodying and giving vent to their last prayers for their dying friend.* The Church has sanctioned and indeed enjoined the use of prayer at such a moment, by setting forth the Commendatory prayer for a person at the point of departure; and we believe we have acted strictly in accordance with her intention, in combining with the use of that Prayer forms which her greatest Divines have provided for the same purpose. As the construction and language of that Office presume the patient's death to be at hand, and no other prayers to be used after it, the Priest should never use it until he is satisfied, either from his own observation or the assurance of experienced persons, that the premonitory symptoms of immediate dissolution have appeared, or unless the dying person is evidently *in extremis*. And it will be for the consideration of the Clergyman whether it is not advisable for him to desire that he may be summoned the moment such symptoms appear, in order that he may comfort and sustain the sick in his last

* "Her spirits faint; till no more pulse perceivable, with the most ardent prayers and offices of the holy man, who continually attended, he earnestly, and we all devoutly recommend, and she quietly renders up her happy soul to her Blessed REDEEMER."—*Life of Mrs. Godolphin*, p. 150. She had been for some time insensible.

agony, and minister prayer and consolation to the surrounding friends.*

In connection with these last visits to the sick man, the Minister may profitably use the Instructions and Advices to Friends and Attendants (pp. 644—656).

The faithful Parish Priest will not consider his ministration concluded by the death of the sick man he has attended; but as the Apostolic command is "to visit the fatherless and widows in their affliction" as well as to "pray over the sick," and as his own vow is to exhort and monish as well the whole in body as the sick within his cure, he will take care to visit the surviving friends and relatives; and at a time when their hearts have been by GOD's chastisement peculiarly opened to receive instruction and advice (so it be mingled with comfort), either to bring them to better thoughts and habits, or to confirm them in submission to and performance of the will of GOD.

"Here it requires," as Mr. Sawbridge observes, "all the aid of religion to support the sufferers. This aid it is the duty of the Parish Priest to administer, and the attentive Shepherd, who knows his flock, and is known of them, will generally be able to do it with success. That voice which has been accustomed to soothe their less weighty cares, that well-known voice will now be able to speak comfort to the agitated and troubled mind. Whenever therefore death has made a chasm in a family, especially under peculiar circumstances of distress, the parochial Minister should throw himself in the way of giving the only consolation that can be afforded in such a case. If he perceives his listening to the tale of woe gives relief to the mourner, and his discourse raises the mind to the only source of peace and comfort, his reward from the inward satisfaction he experiences will be great; should he be unsuccessful, he may still rest satisfied that he has done his part."†

And as prayer will naturally form a part of his minis-

* "And when any is passing out of this world . . . the Minister shall not then slack to do his last duty." Canon 67.

† Manual for the Parish Priest, pp. 99, 100.

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tration to them, we have provided an Office of consolation, (p. 198,) which may be said on his first visit after the decease; or if they desire it, and are able to bear it, he may assemble the family immediately after the death, and proceed with this Office. And to aid him in exhortations, whether of consolation or to future holiness, we have given the Exhortations and Advices to those who mourn, p. 657.

But in the event of a favourable and not a fatal termination of the sick man's illness, the Minister will also desire to continue his visits; maintaining and enforcing the impressions made on him during his sickness, until he is perfectly restored to health, and enabled again to take part in the public ministrations of the Church. The short Offices (pp. 237—250) will, we believe, be found useful on such occasions; combining as they do Psalms, instructive portions of Scripture, and Prayers; and all having reference, more or less, to eventual recovery. Or in a very slow and protracted recovery, the Office during prolonged sickness may be advantageously used. And as the sick man may be for some time so far recovered as to be beyond all probable danger, and in well founded hope of perfect restoration, before he is able to go to Church and so offer his thanksgivings in the public Service, we have compiled an Office for one recovered, which may be used when he first leaves his room or his bed, or such like decided period in his recovery. The exhortations to one recovered from sickness, of which we have given two (pp. 639, 640), to be used at the discretion of the Priest, ought, of course, to be united with the use of that Office. And it will be well in every case to remind the sick man that his obligation of external thanksgiving does not end with this; but that if he has had the prayers of the congregation, he is bound, by attending Church and making his public thanksgiving there, to pay his vows in the courts of the LORD's House in the sight of all His people.

Besides these various Offices complementary to the Visitation Office, and carrying out and fulfilling its line of teaching, a few others have been added, which are

in a manner supplementary to that Office, the cases to which they are intended to apply not having been directly provided for by the Church. Such are the bed-ridden; those about to undergo an operation; persons in a state of insensibility; sick women with child; those who have attempted suicide; and condemned criminals. Nor ought it to be charged on the Church, that her Office Book is deficient, in that, professing to contain an Office for sickness generally, it does not in its own ritual afford means of dealing with these particular cases. For evidently in some of them her Office for the Visitation of the Sick must be supposed to have been already used; and others are not cases of sickness properly so called, or which the Church can be supposed or need to have had in view in framing her manual for the sick. In dealing with these, therefore, her Ministers must be supposed to have, and to be allowed, a liberty of using such forms of prayer, (whether compiled from her Liturgy or from the provisions of Divines in Communion with her,) for such cases, as in their discretion they shall think fit; subject only to these two conditions: that they are properly adapted to the case in point; and in no wise contravene her own teaching and intention.

On most of these cases we purpose saying a very few words, in the way of such advice as our experience in them enables us to suggest.

With regard to the infirm and bed-ridden, we are glad to quote as corroborating our views on this important subject, a passage from Sawbridge's Manual for the Parish Priest. "There is a description of persons in every parish besides the absolutely sick, which calls for the attention of the Pastor; I mean those who though not under the influence of disease, yet from age or infirmity, are unable to attend the public Service of the Church. To these the Church should in some measure be carried; the parochial Minister should, as often as the extent and population of his parish will admit, visit them, read some of the prayers of the Liturgy to them, and discourse with them upon religious subjects. He will always find they receive comfort from

these visits, and generally advantage. Their minds will be kept in a proper frame for that change to which they are approaching; and they will by this means be kept, not only in righteousness of life, but, most probably, in the *unity* of the Church."* Under the influence of feelings of this kind we were induced to set forth an Office for cases of prolonged sickness, and for infirm and bed-ridden persons; the express design of which should be, to teach all persons unable to attend the house of God on the usual Prayer days, that they were not cut off altogether from the great congregation, and that the Christian sympathies of their Pastor still bound them to the rest of the flock. The words of the Seventy-first Canon are, "No Minister shall preach or administer the holy Communion in any private house, except it be in times of necessity, *when any being either so impotent as he cannot go to the Church*, or very dangerously sick, are desirous to be partakers of the holy Sacrament." And since the Church thus sanctions the administration of the holy Communion to those who are so impotent as that they cannot go to Church, it is evident that she contemplates also such offices being afforded to them by her Ministers, from time to time, as shall in some measure supply to them the lack of the other public Services of the Church, from which they are by the visitation of God withheld. And we have no doubt that were the Priest to go periodically once a week or once a fortnight to such persons, and use this Office, taking with him some charitable person, or regular assistant to help him in the responses, and at intervals of six weeks or two months, to administer the holy Communion, the greatest benefits would be derived to himself and his parish; not the least of which would be, that where a Minister actively engages in duty of this kind, he is taking one of the most practical and effective ways of impressing on his people's minds the great value of the Church's ministrations. A Clergyman's sentiments as to the importance of public prayer and sacred ordinances, must be felt with additional weight, when he gives such practical proof of his feeling

for those who are debarred from attending them ; and cannot fail, sooner or later, to be brought home to the conscience of the habitual violator of the LORD's day. Moreover, it has been found that elderly people who have left off attendance at Church, thinking themselves too infirm, will, when repeatedly visited after this manner, be ashamed to receive the assistance of their Minister, when a little exertion on their part, by bringing them to the house of GOD, would suffice to spare him a great deal of labour.

And that nothing may be wanting which is calculated to realize the fact of Church-membership fully to the infirm person, in this period of his loneliness and separation from public assemblies, the Parish Priest is recommended at private Communion of the bed-ridden and infirm, to intimate to the communicant, in preparing him for the rite, that the same privilege in respect to almsgiving is open to him, as he was wont to enjoy when he communicated publicly in the Church. Though this practice is not enjoined by any rubric in the Office for the Communion of the Sick (for the Church may have wise reasons for the omission, such as, for instance, the fear of seeming to make it compulsory), it is notwithstanding obvious that she could not have meant to refuse the offerings of those who might be willing to make them at this most fitting opportunity. There is nothing in the position of an infirm or bed-ridden person to make it less a duty not to appear empty before the LORD, than to the healthy and whole. And we know from ample experience that the intimation has been most gladly received and attended to, in such cases as have fallen under our notice. But to prevent any possible misconception on the part of the infirm, the Priest should always take pains to impress distinctly upon the minds of such communicants, from time to time, that the money thus given is devoted to charitable objects ; that it is purely a voluntary gift ; and that he is equally ready to administer at all times without it.

In cases of old age, or of long continued infirmity, where there is no immediate probability of death, as the Collect, Epistle, and Gospel in the Office for the Communion of the Sick are manifestly inapplicable, it is

suggested that the Collect, Epistle, and Gospel for the Day or for the Week may fitly be used. It is a question, indeed, whether in some such cases the whole Communion Service ought not to said; since the words of the Seventy-first Canon seem to imply a clear distinction between the cases of the impotent and the dangerously sick; and the language of the Office for the Communion of the Sick appears to limit its use to the latter case, and the Church has provided no other Office whereby the permissive direction of the Canon to celebrate the Communion for the infirm can be complied with.

And in concluding this branch of the subject, we may observe, that there are few acts of ministerial duty which convey to the minds of his parishioners a greater notion of a Clergyman's earnestness, and more awaken sentiments of the reality of the Church's teaching and system, than this very point. The greatest activity in visiting the healthy will be attended with only a comparatively small blessing, if there be not all possible system carried out with regard to the aged and infirm. These, with the sick, we would say, should occupy the first thoughts of the Minister of religion, apart from the public worship of God. The question how those who are incapacitated from attending the public Services should have the blessings of the Church, and the rites of our holy religion administered to them, once determined on, and a system settled for carrying out this good work, the measure of time and attention for all other parts of his sacred calling may be easily and happily adjusted.

It will sometimes happen that the Minister having notice of a case of sudden sickness, on his arrival finds the person either delirious or insensible. In such a case it seems but fitting that prayers should be offered up; and the surrounding friends or relatives look for, and indeed sometimes solicit the prayers of the Minister. Yet, as the Visitation Office evidently contemplates the sick man being capable of at least mentally joining in the prayers, and of receiving instruction and exhortation, it is plain that it is not applicable,

DUCTION.] THE SICK UNDER AN OPERATION. cli

and ought not to be used in such a case. We have, therefore, compiled a form which we believe may be useful in such an emergency; some prayers in cases of sudden accident are added; and a short Office which the Priest may find it desirable to use in times of pestilence, or dangerous epidemic sickness, when the sufferings and restlessness of the patient, or the shortness of the time between seizure and probable death, may render it impracticable to make the examinations, and proceed with the preparation contained and suggested in the Visitation Office.*

A case within our own experience leads us to encourage our brethren not to be backward in using prayers over those externally insensible, even though the friends should not invite it. The Priest was informed that E. F., who had been known to him in a previous illness, was much hurt from a violent kick of a horse. On reaching his bed-side he found him apparently in a fit, and quite insensible to any words spoken to him; his life was thought to be in great danger, and his family in very great affliction were around him. The Priest suggested to them that they should pray *for* him, as he was not then in a state to join in prayer; and on their willingly assenting, said prayers over him. The man eventually recovered; and afterwards assured the Clergyman not only that at the time he was perfectly conscious that prayers were being said for him, but that the prayers then said were the greatest solace and comfort in the trouble of mind, and pain of body he was then suffering.

It will be found that those who are likely to undergo an operation will be most anxious for the ministrations of the Clergyman, and very thankful for an Office having reference to their particular trial. The one given in this volume has been long used in such cases with much good effect. It is to be observed that, in general, persons awaiting any great operation have a

* If the patient is sensible, however, and in such a state as to permit any conference, the Priest will, of course, make some examination of his faith and repentance in the form p. 543, or in such other manner as time and opportunity admit.

tendency to excitement; and that a tranquillizing, soothing tone of quiet confidence in God should pervade all the Priest's conference with them. Such a tone has been endeavoured to be infused into this Office; which may be fitly used with them, on the morning of the day on which the operation is to take place. In cases where the operation follows long disease, it is presumed that the Priest will previously have used the Visitation Office with them; where this has not been the case, or the operation is in consequence of sudden accident, it will be well to make all necessary inquiries before the use of this Office, and to proceed with the Visitation Office after the operation. But it is to be observed that generally the patient is to be kept in complete quiet for two or three days; and that, except in case of extreme danger of death, it will be advisable for the Priest to refrain from all direct ministration with him during that period. Of course during recovery the person operated on should be visited and treated as in the case of any one recovering from general sickness.

The case of persons who have attempted suicide is one in which the immediate attendance of the Clergyman is most important in every sense: it will often be of the greatest avail in preventing a repetition of the crime; and the unfortunate persons who have attempted it frequently undergo after the attempt a great reaction of feeling, which makes them most willing to receive and observe a Minister's instructions. They are almost always persons of extreme sensibility; often of a broken-down and wounded spirit; and of all others need guidance and direction, and the seeking of the grace of God, to rescue them from the consequences of their crime.

The Office here given has been used extensively by one of the Compilers, who unhappily has had considerable experience in such cases. And it is believed that few cases will occur where it will not be found available. The Priest is advised to require a distinct and deliberate answer to the questions at the end of the exhortation; and as it is certain that in most cases of this kind there exists some degree of aberration of in-

tellect, or wandering of the right powers of the mind, it will be well at future visits to remind them of the answers they made to these questions, and to engage them to repeat them. In most cases it will be found that the eventual cause of the crime is to be traced to the indulgence of some sin, secret or hidden; it is essential, if possible, to ascertain this, and to lead them to see the connection of their attempted crime with it, that they may effectually repent, and amend it. Since, as it has been before said, their powers of reason or judgment are impaired, it will be better, if they are much exasperated or afflicted, rather to prove to them the sinfulness of their attempt on their own showing, or admitting their case, rather than by long arguments to excite them, and disincline them to receive admonition. This will often show them indirectly their error, and force them to admit it; or it can be brought home to them at a future visit.

The great points to bring them to on a first conference, are those contained in the questions at p. 150. They should afterwards be dealt with according to the Visitation Office; and it will be well for the Minister to keep his attention on them, and to let them freely put themselves in communication with him in the event of recovery. If thus treated, it is believed such persons will often, by God's grace, be brought to walk in the unity of the Spirit, in the bond of peace, and in righteousness of life; and that such cases will, even in external results, repay the anxiety and difficulty the Minister often experiences in his first visit to them.

The ancient Litany, commemorative of the Life and Passion of our Blessed LORD, will be found useful in cases of great suffering; in which pleading with God by means of those agonies which He Himself endured, will be consoling and strengthening to the sufferer, and help him to keep before him the example of our LORD's meekness and endurance. But this Litany should not be said over such persons as, from want of earnestness and devotion, will not enter into its spirit, nor realize its object; at least until such time as they have been brought to "look unto JESUS" as the great

Example of endurance of suffering, and taught to acknowledge their own afflictions to be only an earnest of the load of suffering which they must have borne, had not He, by bearing it in His own Person, relieved them from the full weight of it.

Of the Litanies before Communion, and for one not likely to live, something has already been said : to which we may now add, that this latter Litany may also be used, where the Priest is summoned to one in great danger, when from the imminence of danger, or the state of the sick man, it is impossible to make the examinations and instructions contemplated in the Visitation Office. In this case, besides the general Inquiries to be made of the sick man and those about him, S. Anselm's short form may fitly be used, and then this Litany said over the dying person. And again, it may be said in cases where the sick person has not been in communion with the Church, but desires the ministration of her Minister, and whom he cannot (on account of his great danger or extreme weakness) examine and instruct fully in her faith, but whose general professions of faith, repentance, and charity are satisfactory.

We have added a Litany to be said over a sick child, which, in our experience, we have found much to help their devotions. To attain this object we have, as far as we were able, excluded all words or phrases not likely to be understood by children ; and have endeavoured to make the prayers in expressions which children themselves use. The Church has herself sanctioned particular ministrations for children, by adding a prayer for a sick child to her Visitation Office ; but as, from an examination of the expressions in that prayer, it seems evident that she contemplated mainly the case of sick or dying infants "before they commit actual sin," we have thought that we should only be carrying out her general intention, and probably affording much aid to our brethren, by providing such a form as might be used with young children above the age of infancy, yet before they are of "competent age" to be treated as persons having the full responsibilities of Church-membership. Bp. Stearne's Eleventh Exhortation, p. 894, may be combined with the use of this Litany.

In connection with this subject we may remark, that we have also provided an Office of consolation to be used with the parents after the death of young children; for this is an occasion when the greatness of affliction renders the ministry of prayer and exhortation and consolation particularly needful and comforting; and, it is evident that the general Office of consolation is quite inapplicable to such a case. The Office printed in this volume has been found, by experience of its use, to afford satisfaction and comfort to persons suffering under this very afflictive dispensation.

In the use of the Litanies, the Priest can conclude them either with the usual grace (2 Cor. xiii.) or the blessing, p. 259, or the commendatory benediction of the Visitation Office, as he thinks fit in the particular case.

Besides the use of the short Offices to which we have already pointed, (see p. cxlvi.) it is thought they may be found suitable to such cases of not very serious illness, yet of confinement to the bed or room, as the Minister may think fit to make an opportunity of a pastoral visit, or of repeating such visits from time to time. In such a case he will naturally desire to use prayers, and Scripture readings; and as the Visitation Office seems hardly applicable to cases of this kind, these short forms of prayer, with Scripture and Psalms, may be a useful manual on such occasions.

And as in all cases of serious illness where he is visiting the sick man, he will desire to make the opportunity one also of instruction and improvement to those about him, and to teach them to realize that their office is not one of mere bodily service, but a religious duty, we have appended the directions to be given to such persons, with Psalms and prayers suitable to be said with them, pp. 259, 260.

Such are the advices (imperfectly set out, indeed, and conveyed), which our studies coupled with our own experience, enable us to give our brethren in dealing with the many and various difficulties to be expected, and

commonly experienced in the ministration to the sick. And while we have attempted to give them such directions as may guide them in the use of the following Offices, and in their conduct in the sick room, we are sensible how great a field we have left untouched, of their personal preparation in heart and mind, by study, by meditation, and above all by prayer. For this it is indeed which can alone encourage and enable us to bear the weight of the Christian Ministry : the thought that thus prepared we go not forth in our own strength; that as the Ambassadors of GOD we are not alone; but that we have the Church to guide us in setting about our ministrations, GOD'S HOLY SPIRIT to influence us in the due performance of them, HIS BLESSED SON to support us in going through them, and HIS own gracious promise to confirm the execution of them, if only we perform them in humility, in zeal, in earnestness, and in meek dependance on Him. While, therefore, the Christian Priest keeps before him that one text, which we quoted at the outset of this Introduction, to warn him against all presumption and self-confidence in undertaking his duties, so also, to hinder him from shrinking back from them in mistrust and despondency, let him look to that other text, *Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἐκκακούμεν.*

W. H. C.
H. S.

Laus sit Deo.

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Visitatio Infirmorum.

Is any sick among you? let him call for the elders of the Church; and let them pray over him . . . and the prayer of faith shall save the sick, and the LORD shall raise him up; and if he have committed sins, they shall be forgiven him. *S. James v. 14, 15.*

Canon lxxii. *Ministers to visit the sick.*

WHEN any person is dangerously sick in any parish, the Minister or Curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious,) to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no preacher; or, if he be a preacher, then, as he shall think most needful and convenient. And when any is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one other after the burial.

Preces Privatae.

¶ *The Priest's thoughts on his way to the sick man's house.*

BEFORE thou prayest, prepare thyself; and be not as one that tempteth the LORD. *Ecclus. xviii. 23.*

O LORD, it is a great presumption that one sinner should dare to commend another to Thy Divine Majesty, especially the greater the less; and who would not fear to undertake it?

But Thy commandment it is, by Thy holy Apostle S. James, that when any one is sick, the elders should be called for, and should pray for the sick person; and their prayers Thou dost promise to receive, and to save and forgive the sins of those so prayed for.

O LORD, forgive us our sins, that so we may be meet to pray for others, and that so we may make our prayer unto Thee in an acceptable time.

¶ *His private prayer when he enters the sick man's room.*

O ETERNAL JESUS, Thou great lover of souls, Who hast constituted a ministry in the Church to glorify Thy Name, and to serve in the assistance of those that come to Thee professing Thy discipline and service; Give grace to me, the unworthiest of Thy servants, that I, in this my ministry, may purely and zealously intend Thy glory, and effectually may minister comfort and advantages to this sick person (whom God assoil from all his offences); and grant that nothing of Thy grace may perish to *him* by the unworthiness of the minister: but let Thy SPIRIT

speak by me, and give me prudence and charity, wisdom and diligence, good observation and apt discourses, a certain judgment and merciful dispensation, that the soul of Thy servant may pass from this state of imperfection to the perfections of the state of glory, through Thy mercies, O Eternal JESUS, Who livest and reignest with the FATHER and the HOLY SPIRIT now and ever. Amen.

The Priest's Private Prayer after saying any office.

STABLISH the thing, O God, that Thou hast wrought in us;

For Thy temple's sake at Jerusalem.

O LORD, our Strength in weakness, to Thee we entreat and pray in all meekness of manner, and from the bottom of our hearts; Grant that no defect of manner or infirmity in devotion, may hinder Thy grace from accompanying the office we have now used in behalf of this Thy servant. That which Thou mightest justly deny to our unworthiness, deny not, we beseech Thee, to Thine own gracious goodness, but hear us for the merits of Thy SON JESUS CHRIST, our only Mediator and Advocate. Amen.

Inquiries

To be made concerning the sick party, from friends or relatives.

As to 1. Sex?

2. Age?

3. Condition in life?

4. To what communion he belongs?

Whether 1. Duly baptized?

2. Learned, instructed?

3. Sound in { mind?
memory?

4. The sense of hearing perfect?

Whether 1. Patient, or unquiet ?

2. Cheerful, or dejected ?

Whether he have been used to go to Church ?

Whether when in good health he have found comfort in hearing, reading, or repeating particulars ?

Whether he hath ever, or often, received the Holy Communion ?

Whether he be afraid of death ?

Whether there be any material point, whereof he ought to be admonished ?

Inquiries to be made of the sick man.

1. Such of the foregoing as may not have been satisfactorily answered.

2. Whether the sick man says his prayers ?

How often ?

Whether this morning ?

What prayers ?

3. Whether he { thinks of God ?
 { meditates ?

4. Whether he reads religious books ?

If so, what books ?

If not, Is he disposed to read them ?

5. Whether he was ever before seriously ill ?

If so, Did he profit by it ?

6. Whether any remarkable providence has happened to him in the course of his life ?

If so, what use did he make of it ?

Memorandum. To take occasion out of his own words.



Offices.



The Order

for

The Visitation of the Sick.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish ; who, coming into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not, **LORD**, our iniquities, nor the iniquities of our forefathers ; Spare us, good **LORD**, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good **LORD**.

¶ Then the Minister shall say.

Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our **FATHER**, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us

not into temptation; But deliver us from evil.
Amen.

Minister. O LORD, save Thy servant;

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O LORD, a strong tower,

Answer. From the face of *his* enemy.

Minister. O LORD, hear our prayers.

Answer. And let our cry come unto Thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through JESUS CHRIST our LORD. *Amen.*

HEAR us, Almighty and most merciful God and SAVIOUR; extend Thy accustomed goodness to this Thy servant, who is grieved with sickness. Sanctify, we beseech Thee, this Thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear, and to Thy glory: or else, give *him* grace so to take Thy visitation, that, after this painful life ended, *he* may dwell with Thee in life everlasting; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Minister exhort the sick person after this form, or other like.

DEARLY beloved, know this, that Almighty God is the LORD of life and death, and of all things to them pertaining, as youth, strength, health, age,

weakness and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the LORD laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly FATHER; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear SON JESUS CHRIST's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the LORD: for (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the FATHER of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly FATHER's correction, whensoever by any manner of adversity

it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto CHRIST, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with CHRIST: and our door to enter into eternal life is gladly to die with CHRIST; that we may rise again from death, and dwell with Him in everlasting life. Now, therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by Whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly FATHER's hand for CHRIST's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

Dost thou believe in God the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only-begotten SON our LORD? And that He was conceived by the HOLY GHOST; Born of the Virgin Mary; That He suffered under Pontius Pilate, Was crucified, dead, and buried; That He went down into hell; And also did rise again the third day; That He ascended into heaven, And sitteth at the right hand of God the FATHER Almighty; And from thence shall come

again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the HOLY GHOST ; The holy Catholic Church ; The Communion of Saints ; The Remission of sins ; The Resurrection of the flesh ; And everlasting life after death ?

¶ The sick person shall answer,

All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world ; exhorting him to forgive, from the bottom of his heart, all persons that have offended him ; and if he hath offended any other, to ask them forgiveness, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him ; for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

¶ Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

OUR LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences : And by His authority committed to me, I absolve thee from all thy sins, In the Name

of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O MOST merciful GOD, Who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more; open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving FATHER, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to Thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in Thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with Thy blessed SPIRIT; and, when Thou art pleased to take *him* hence, take *him* unto Thy favour, through the merits of Thy most dearly beloved SON JESUS CHRIST our LORD. Amen.

¶ Then shall the Minister say this Psalm.

In Te, Domine, speravi. Ps. lxxi.

IN Thee, O LORD, have I put my trust; let me never be put to confusion: but rid me, and deliver me in Thy righteousness; incline Thine ear unto me, and save me.

Be Thou my strong hold, whereunto I may alway resort: Thou hast promised to help me; for Thou art my house of defence, and my castle.

Deliver me, O my GOD, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For Thou, O LORD GOD, art the thing that I long for: Thou art my hope, even from my youth.

Through Thee have I been holden up ever since I was born: Thou art He that took me out of my mother's womb; my praise shall be always of Thee.

I am become as it were a monster unto many: but my sure trust is in Thee.

O let my mouth be filled with Thy praise: that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste Thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise Thee more and more.

My mouth shall daily speak of Thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the LORD GOD: and will make mention of Thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of Thy wondrous works.

Forsake me not, O God, in mine old age, when I am grey-headed: until I have showed Thy strength unto this generation, and Thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that Thou hast done: O God, who is like unto Thee?

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Adding this.

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed us ; Save us, and help us, we humbly beseech Thee, O LORD.

¶ Then shall the Minister say,

THE Almighty LORD, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our LORD JESUS CHRIST. Amen.

¶ And after that shall say,

UNTO GOD's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a sick child.

O ALMIGHTY GOD, and merciful FATHER, to Whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness : Visit *him*, O LORD, with Thy salvation ; deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake : That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the LORD JESUS enjoy perpetual rest and felicity. Grant this, O

LORD, for Thy mercies' sake, in the same Thy SON our **LORD JESUS CHRIST**, Who liveth and reigneth with Thee and the **HOLY GHOST**, ever One God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth but small hope of recovery.

O FATHER of mercies, and **GOD** of all comfort, our only help in time of need; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, **O LORD**; and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and **HOLY SPIRIT** in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in Thy SON **JESUS**; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, **O LORD**, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the merits and mediation of **JESUS CHRIST**, Thine only SON, our **LORD** and **SAVIOUR**. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY GOD, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful **SAVIOUR**; most humbly beseeching Thee, that it may be precious in Thy sight.

Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of JESUS CHRIST Thine only SON our LORD. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O BLESSED LORD, the FATHER of mercies, and the GOD of all comforts; We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope: give *him* a right understanding of *himself*, and of Thy threats and promises; that *he* may neither cast away *his* confidence in Thee, nor place it any where but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of JESUS CHRIST our LORD. *Amen.*

The Communion of the Sick.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our SAVIOUR CHRIST, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, Everliving God, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his*

bodily health, (if it be Thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee: through JESUS CHRIST our LORD. *Amen.*

¶ The Priest shall read the Epistle, saying, The Epistle is written in the — Chapter of — beginning at the — Verse.

The Epistle. Hebrews xii. 5.

My son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of Him. For whom the LORD loveth He chasteneth; and scourgeth every son whom He receiveth.

¶ And the Epistle ended, he shall say, Here endeth the Epistle.

¶ Then shall he read the Gospel, (the people all standing up,) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse.

The Gospel. S. John v. 24.

VERILY, verily I say unto you, he that heareth My word, and believeth on Him That sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which the Priest shall proceed according to the form for the holy Communion, beginning at these words: [Ye that do truly, &c.]

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from thenceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort; and

make your humble confession to **ALMIGHTY God**, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY GOD, our heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen

you in all goodness ; and bring you to everlasting life ; through **JESUS CHRIST** our **LORD. Amen.**

¶ Then shall the Priest say,

Hear what comfortable words our **SAVIOUR CHRIST** saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you. *S. Matt. xi. 28.*

So **GOD** loved the world, that He gave His only begotten **SON**, to the end that all that believe in Him should not perish, but have everlasting life. *S. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that **CHRIST JESUS** came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the **FATHER**, **JESUS CHRIST** the righteous ; and He is the Propitiation for our sins. *1 S. John ii. 1.*

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the **LORD.**

Priest. Let us give thanks unto our **LORD GOD.**

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the **LORD's Table**,
and say,

It is very meet, right, and our bounden

duty, that we should at all times, and in all places, give thanks unto Thee, • *These words*
 O LORD, Holy FATHER, * Al- *[Holy FATHER]*
 mighty, Everlasting God. *must be omitted*
on Trinity Sunday.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name : evermore praising Thee, and saying,

Holy, Holy, Holy, LORD GOD of hosts, Heaven and earth are full of Thy glory : Glory be to Thee, O LORD most High. Amen.

¶ *Proper Prefaces.*

¶ Upon Christmas-day, and seven days after.

BECAUSE Thou didst give JESUS CHRIST Thine only SON to be born as at this time for us ; Who, by the operation of the HOLY GHOST, was made very man of the substance of the Virgin Mary His mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy SON JESUS CHRIST our LORD : for He is the very Paschal Lamb Which was offered for us, and hath taken away the sin of the world ; Who by His death hath destroyed death, and by His rising to life again hath restored

to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

THROUGH Thy most dearly beloved SON JESUS CHRIST our LORD; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

¶ Upon Whit-sunday, and six days after.

THROUGH JESUS CHRIST our LORD; according to Whose most true promise, the HOLY GHOST came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

WHO art one God, one LORD: not one only Person, but three Persons in one Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without

any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

Holy, Holy, Holy, **LORD** GOD of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O **LORD** most High. Amen.

¶ Then shall the Priest, kneeling down at the **LORD**'s Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this Thy Table, O merciful **LORD**, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same **LORD**, Whose property is always to have mercy; Grant us therefore, gracious **LORD**, so to eat the flesh of Thy dear **SON** **JESUS** **CHRIST**, and to drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.

ALMIGHTY GOD, our heavenly FATHER, Who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST's holy institution, in remembrance of His Death and Passion, may be partakers of

His most blessed Body and Blood: Who, in the same night that He was betrayed, * *Here the Priest is to take the Paten into his hands :* took Bread; and, when He had given thanks, † *And here to break the Bread.* He brake it, and gave it to His disciples, saying, Take, ‡ *And here to lay his hand upon all the Bread.* eat, † this is My Body which is given for you: Do this in remembrance of Me. § *Here he is to take the Cup into his hand :* Likewise after supper He § took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for this || *And here to lay his hand upon every vessel (be it Chalice or Flagon, in which there is any Wine to be consecrated)* is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that **CHRIST** died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

The Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that **CHRIST's** Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [**Our SAVIOUR CHRIST** in the same night, &c.] for the blessing of the Bread; and at [**Likewise after Supper, &c.**] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the **LORD's** Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the **LORD's** Prayer, the people repeating after him every petition.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ After shall be said as followeth.

O LORD and heavenly FATHER, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching Thee to grant, that by the merits and death of Thy SON JESUS CHRIST, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee ; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD : by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

¶ Or this.

ALMIGHTY and Everliving God, we most

heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory. world without end. *Amen.*

¶ Then shall be said or sung.

GLORY be to GOD on high, And in earth peace, Good will towards men. We praise Thee, We bless Thee, We worship Thee, We glorify Thee, We give thanks to Thee for Thy great glory, O LORD GOD, Heavenly King, GOD the FATHER Almighty.

O LORD, the only-begotten SON JESU CHRIST; O LORD GOD, LAMB of GOD, SON of the FATHER, That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, have mercy

upon us. Thou That takest away the sins of the world, receive our prayer. Thou That sittest at the right hand of God the FATHER, have mercy upon us.

For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, Art most high in the glory of God the FATHER. Amen.

¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His SON JESUS CHRIST our LORD: and the blessing of God Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out, . . . but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity or sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of CHRIST'S Body and Blood, the Curate shall instruct him, that if he do truly repent him of

his sins, and stedfastly believe that JESUS CHRIST hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our SAVIOUR CHRIST profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [**In Thee, O LORD, have I put my trust, &c.**] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Ministration of Private Baptism of Children in Houses.

¶ The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First, let the Minister of the Parish, (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the LORD's Prayer, and so many of the Collects appointed to be said before in the form of Public Baptism, as the time and present exigence will suffer.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say.

Let us pray.

ALMIGHTY and Everlasting GOD, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved SON JESUS CHRIST, in the river Jordan, didst sanctify Water to the mystical washing away of sin: We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the HOLY GHOST; that *he*, being delivered from Thy wrath, may be received into the ark of CHRIST's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY and Immortal GOD, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for *this Infant*, that *he*, coming to Thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O LORD, as Thou hast promised by Thy well-beloved SON, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by CHRIST our LORD. *Amen.*

¶ Then shall the Priest say.

O MERCIFUL GOD, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him* and that all things belonging to the SPIRIT may live and grow in *him*. *Amen*.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen*.

Grant that whosoever is here dedicated to Thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed LORD GOD, Who dost live, and govern all things, world without end. *Amen*.

ALMIGHTY, Everliving GOD, Whose most dearly beloved SON JESUS CHRIST, for the forgiveness of our sins, did shed out of His most precious side both Water and Blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the FATHER, the SON, and the HOLY GHOST; Regard, we beseech Thee, the supplications of Thy congregation; Sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through JESUS CHRIST our LORD. *Amen*.

¶ And then, the child being named by some one that is present, the Minister shall pour water upon it, saying these words:

N. I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. *Amen*.

¶ Then, all kneeling down, the Minister shall give thanks unto GOD, and say,

We yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate *this Infant* with Thy HOLY SPIRIT, to receive *him* for Thine own *Child* by adoption, and to incorporate *him* into Thy holy Church. And humbly we be-

seech Thee to grant, that as *he is* now made *partaker* of the death of Thy SON, so *he* may be also of His resurrection ; and that finally, with the residue of Thy Saints, *he* may inherit Thine everlasting kingdom ; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

An Office
for
The Administration of Private Baptism
TO SUCH AS BEING OF RIPER YEARS AND
ABLE TO ANSWER FOR THEMSELVES
ARE DANGEROUSLY ILL.

¶ The Priest, having assured himself that the sick person has not been already baptized, and having carefully examined whether he be sufficiently instructed in the Principles of the Christian religion, and whether he be duly prepared for the receiving of this holy Sacrament, shall approach the sick man, and standing there shall say,

Let us pray.

¶ And here all present shall kneel.

ALMIGHTY and Everlasting God, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism: and by the Baptism of Thy well-beloved SON JESUS CHRIST, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon this Thy servant; wash *him* and sanctify *him* with the HOLY GHOST, that *he*, being delivered from Thy wrath, may be received into the ark of CHRIST'S Church; and being

stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end ; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY and Immortal God, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead ; We call upon Thee for this person, that *he*, coming to Thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O LORD, as Thou hast promised by Thy well-beloved SON, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek find ; open the gate unto us that knock ; that this person may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by CHRIST our LORD. *Amen.*

¶ Even shall the Priest demand of the person to be baptized, these questions following :

Question.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all.

Question.

Dost thou believe in GOD the FATHER Almighty, Maker of heaven and earth ?

And in JESUS CHRIST His only-begotten SON our LORD ? And that He was conceived by the HOLY GHOST ; Born of the Virgin Mary ; That He suffered under Pontius Pilate, Was crucified, dead and buried ; That He went down into hell ; And also did rise again

the third day ; That He ascended into heaven, And sitteth at the right hand of GOD the FATHER Almighty ; And from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the HOLY GHOST : The holy Catholic Church ; The Communion of Saints ; The Remission of sins ; The Resurrection of the flesh ; And everlasting life after death ?

Answer. All this I stedfastly believe.

Question.

Wilt thou be baptized in this faith ?

Answer. That is my desire.

Question.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say

O MERCIFUL GOD, grant that the old Adam in this person may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the SPIRIT may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *he*, being here dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed LORD GOD, Who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, Everliving GOD, Whose most dearly beloved SON JESUS CHRIST, for the forgiveness of our sins, did shed out of His most precious side both Water and Blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the FATHER, the SON, and the HOLY GHOST; Regard, we beseech Thee, the supplications of Thy congregation; Sanctify this Water to the mystical washing away of sin; and grant that this person, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through JESUS CHRIST our LORD. Amen.

¶ Then the Minister, having asked the name, shall pour Water upon the sick person, saying these words.

N. I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then shall be said the Lord's Prayer, all kneeling

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield Thee humble thanks, O heavenly FATHER, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to this person; that being now born again, and made an heir of everlasting salvation, through our LORD JESUS CHRIST, he may continue Thy servant, and attain Thy promises; through the same LORD JESUS CHRIST Thy SON, Who liveth and reigneth with Thee, in the unity of the same HOLY SPIRIT, everlastingly. Amen.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves ; it may suffice to use the Office for Public Baptism of infants, or (in case of extreme danger) the Office for Private Baptism : only changing the word [**Infant**] for [**Child or Person**], as occasion requireth.

An Office
for
One tempted to Despair,
OR
FOR ONE GRIEVOUSLY TROUBLED IN MIND
ON ACCOUNT OF SIN.

*Note : That this office may also be used for one troubled
with wicked and blasphemous thoughts.*

¶ The Priest, on entering the chamber of the patient,
shall say,

PEACE be unto you.

¶ Then, all kneeling, he shall say.

REMEMBER not, **LORD**, our iniquities, nor the iniquities of our forefathers: Spare us, good **LORD**, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good **LORD**.

¶ Then the Minister shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. O LORD, save Thy servant.

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place.

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him* ;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O LORD, a strong tower ;

Answer. From the face of *his* enemy.

Minister. O LORD, in this valley and shadow of death,

Answer. Let Thy rod and Thy staff comfort *him*.

Minister. O LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through JESUS CHRIST our LORD. *Amen.*

O THOU Sovereign Healer of all spiritual and *For use of pro-* bodily diseases, Direct Thy servants *per means.* in their great ignorance of the nature of all mental maladies, to the means most proper for help in this calamity; and so bless and prosper them to a favourable issue, that being recovered from this sad estate, Thy servant may evermore for Thy great mercy praise Thy holy Name, through JESUS CHRIST our LORD. *Amen.*

O BLESSED LORD, the FATHER of mercies, and *For one troubled in mind.* the GOD of all comforts; We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble; but, O merciful God, Who hast written Thy holy Word for our

learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of Thy threats and promises; that *he* may neither cast away *his* confidence in Thee, nor place it any where but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of JESUS CHRIST our LORD. *Amen.*

¶ Then the Minister standing up, shall say some or all of the following Psalms, according as opportunity admits.

Salvum me fac. Ps. lxix.

Save me, O GOD: for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

I am weary of crying; my throat is dry: my sight faileth me for waiting so long upon my GOD.

They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

Hear me, O GOD, in the multitude of Thy mercy: even in the truth of Thy salvation.

Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O LORD, for Thy loving-kindness is comfortable: turn Thee unto me according to the multitude of Thy mercies.

And hide not Thy face from Thy servant, for I am in trouble : O haste Thee, and hear me.

Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in Thy sight.

Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

As for me, when I am poor and in heaviness : Thy help, O God, shall lift me up.

I will praise the name of GOD with a song : and magnify it with thanksgiving.

This also shall please the LORD : better than a bullock that hath horns and hoofs.

The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

For the LORD heareth the poor : and despiseth not His prisoners.

Let heaven and earth praise Him : the sea, and all that moveth therein.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Domine, ne in Furor. Ps. vi

O LORD, rebuke me not, &c., (see Penitential Psalms, *infra*.)

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Usque quo, Domine ? Ps. xvi

How long wilt Thou forget me, O LORD, for ever : how long wilt Thou hide Thy face from me ?

How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

Consider, and hear me, O LORD my God : lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

But my trust is in Thy mercy: and my heart is joyful in Thy salvation.

I will sing of the LORD, because He hath dealt so lovingly with me: yea, I will praise the Name of the LORD most Highest.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Judica, Domine Ps. lxxxv

Plead Thou my cause, O LORD, with them that strive with me: and fight Thou against them that fight against me.

Lay hand upon the shield and buckler: and stand up to help me.

Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

LORD, how long wilt Thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

So will I give Thee thanks in the great congregation: I will praise Thee among much people.

Awake, and stand up to judge my quarrel: avenge Thou my cause, my GOD, and my LORD.

Judge me, O LORD my GOD, according to Thy righteousness: and let them not triumph over me.

Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the LORD, who hath pleasure in the prosperity of His servant.

And as for my tongue, it shall be talking of Thy righteousness: and of Thy praise all the day long.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Domineus illuminatio. Ps. xxvii.

The LORD is my light, and my salvation; whom then shall I fear: the LORD is the strength of my life; of whom then shall I be afraid?

When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose war against me, yet will I put my trust in Him.

One thing have I desired of the LORD, which I will require: even that I may dwell in the house of the LORD all the days of my life, to behold the fair countenance of the LORD, and to visit His temple.

For in the time of trouble He shall hide me in His tabernacle: yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of strength.

And now shall He lift up mine head: above mine enemies round about me.

Therefore will I offer in His dwelling an oblation with great gladness: I will sing, and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto Thee: have mercy upon me, and hear me.

My heart hath talked of Thee, Seek ye My face: Thy face, LORD, will I seek.

O hide not Thou Thy face from me: nor cast Thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Quemadmodum. Ps. xlii.

Like as the hart desireth the water-brooks : so longeth my soul after Thee, O God.

My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

In the voice of praise and thanksgiving : among such as keep holy-day.

Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

Put thy trust in God : for I will yet give Him thanks for the help of His countenance.

My God, my soul is vexed within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes : all Thy waves and storms are gone over me.

The LORD hath granted His loving-kindness in the day-time : and in the night-season did I sing of Him, and make my prayer unto the God of my life.

I will say unto the God of my strength, Why hast Thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

Namely, while they say daily unto me : Where is now thy God ?

Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet thank Him, Which is the help of my countenance, and my God. Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then shall the Minister say,

Hear the words of holy Scripture, written in the first book of Samuel, in the sixteenth chapter, at the twenty-third verse.

AND it came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand : so Saul was refreshed and was well, and the evil spirit departed from him.

You must understand, *Brother*, that the evil spirit spoken of in this Scripture, is the Devil ; who was permitted by the ALMIGHTY not only to afflict Saul outwardly with misfortunes and calamities, as he did holy Job, but also inwardly to trouble him with distracting cares and fearful delusions. And Saul, not receiving God's chastisements, as they were meant, for his correction ; but abandoning himself to these influences, laid himself open to the arts and temptations of the evil spirit, so as to put himself greatly in his power.

And you must know that David, the servant of God, was called for to rid Saul of this evil spirit ; and this he did by resorting to the aid of music, in which was embraced the use of both natural and supernatural means. The natural were : the cheerful sounds of the harp, which rejoiced Saul's heart, and refreshed his spirits. The supernatural were : the words of Prayer which he sang in his Psalms, and which prevailed with God to give the king strength to resist the temptations of the evil spirit.

You see, plainly, then, how our spiritual enemy

is eager to tempt people with melancholy suggestions and troubling cares ; to which if they willingly and intentionally give way, and do not strive by every means in their power to overcome them, he must of necessity succeed in the snares he has laid for their souls. For as Scripture has declared that those who resist the Devil he will flee from, so, on the other hand, you must be sure, that those who make no effort to resist him he will certainly get the mastery of. Therefore let me earnestly urge you by every means in your power to strive against these troubling and despairing thoughts which now beset you ; lest, if you give way to them, they hurry you forward to such extremities as it is fearful to think of.

And as David, the servant of God, employed both natural and supernatural means to rid Saul of his temptations, and to overcome his enemy ; so let us, the unworthy ministers of God, exhort you diligently to use like remedies. Let us, then, urge you to avail yourself of such cheerful society as God in His goodness provides you ; to be diligent in reading the Scriptures, and good and holy books : and herein, especially, we can commend to your use the Psalms of David. For remember, David comes to you as he did to Saul : you can rejoice in his Songs of Praise, and can offer up your petitions in the very words of his prayers. And, above all things, betake yourself to constant and earnest prayer to Almighty God to relieve you of these depressing and harassing fancies, and to strengthen you in resisting all tempting thoughts, and to give you grace finally to overcome, and to have victory. And to assist you herein, be careful to use all such means as CHRIST has appointed in and by the ministry of His Church. And as the voice of David was to Saul, so is the voice of holy Scripture and of the Church to you ; therefore, let us now first turn to the promises of holy Scripture for consolation, and then humbly seek in prayer for God's assisting and preventing grace.

¶ Then let the Minister proceed, saying,

Hear, good *brother*, how the holy men of old sought comfort, in the midst of their troubles, from considerations of the mercifulness of God.

Wilt Thou break a leaf driven to and fro? and wilt Thou pursue the dry stubble? *Job* xiii. 25.

The LORD, the LORD GOD, merciful and gracious, forgiving iniquity, transgression, and sin. *Exod.* xxxiv. 6, 7.

The LORD is full of compassion and mercy: long-suffering, and of great goodness. He will not alway be chiding: neither keepeth He His anger for ever. *Psaln* ciii. 8, 9.

Who is a GOD like unto Thee, That pardoneth iniquity? He retaineth not His anger for ever, because He delighteth in mercy. *Micah* vii. 18.

Hear, too, God's promises to the penitent, as they are set forth in holy Scripture.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

As I live, saith the LORD GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways, for why will ye die? *Ezek.* xxxiii. 11.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. *S. Matt.* xi. 28.

This is a faithful saying, and worthy of all acceptance, that CHRIST JESUS came into the world to save sinners, of whom I am chief. *1 Tim.* i. 15.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the Righteous: and He is the propitiation for our sins. *1 S. John* ii. 1, 2.

¶ This second collection of Scriptures is not to be used except when the Priest has reason to think the blasphemous thoughts are the fruit of previous sin.

Hear, too, how full of compassion is our blessed SAVIOUR.

We have not an High Priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Heb. iv. 15.*

He was made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining unto GOD, to make reconciliation for the sins of the people: for in that He Himself hath suffered, being tempted, He is able to succour them that are tempted. *Heb. ii. 17, 18.*

He can have compassion on (or can reasonably bear with) the ignorant, and them that are out of the way. *Heb. v. 2.*

A bruised reed shall He not break, and the smoking flax shall He not quench. *Isaiah xlii. 3.*

¶ Then the Priest may select such passages from Bishop Wilson's Third Exhortation to such as want comfort, being dejected; or from Bishop Taylor's Considerations against Unreasonable Fears; or from his Exercise against Despair; or from Sutton's Lction, 8, for all which, see *infra*; as he shall, on a previous consideration, deem suitable to the case.

¶ Then shall he say,

Let us pray.

O LORD JESU CHRIST, Who didst command the *For the peace of* winds and waves and they obeyed JESUS CHRIST. Thee; Speak peace to this our *brother*, now suffering under the terrors of Thy wrath, that all the clouds and darkness of *his* disordered mind, and the raging tumults of *his* troubled soul, may, by Thy mighty power, be scattered and dispelled, Who with the FATHER and the HOLY GHOST reignest one GOD, world without end. *Amen.*

O THOU Who art a GOD full of compassion, and *For the HOLY* Who seest how Thy servant's thoughts SPIRIT. are distracted under the weight of Thy

dread terrors, and *his* spirit quite broken within *him*; Pour into *his* mind Thy HOLY SPIRIT, that, as when darkness was upon the face of the deep, He did move upon the troubled waters, and from that which was without form and void bring forth order and beauty, so now to the troubled deep of our *brother's* soul He may impart the calm of a holy and assured peacefulness; through Him Who is the Source of all peace, our Blessed SAVIOUR CHRIST JESUS. *Amen.*

O GOD, the Giver of all wise thoughts, and the *For illumination and removal of his diseases.* Light of those who sit in darkness; Incline the ears of this our afflicted *brother* to wholesome counsels; and so fashion *his* heart that *he* may come to have a right understanding in all things, and that the sad confusion of *his* thoughts may be reduced to order. O LORD, suffer *him* not to dishonour Thee and Thy holy religion. Suffer *him* not to call in question Thy great goodness and loving-kindness. Remove from *him*, we entreat Thee, all frightful apprehensions, all perplexing doubts and scruples about *his* duty, which either altogether hinder *him* from doing it, or cause *him* to do it with a troubled mind. Let *him* not indulge *his* fears as though they were a proof of tenderness of spirit, and of the fruits of Thy grace; but rather let *him* labour against them, as *his* spiritual disease, or as Satan's temptations. O LORD, make haste to show Thy mercy upon *him*, even for Thine own mercy's sake, in JESUS CHRIST our blessed SAVIOUR and Redeemer. *Amen.*

O ALMIGHTY FATHER, we entreat Thee so to dis-
For trust in CHRIST's merits. pose *his* mind and confirm *his* trust in Thee, that the remembrance of *his* sins may never incline *him* to despair of Thy loving-kindness; but may rather cause *him* to sue to *his* SAVIOUR for His intercession in *his* behalf, and so quicken *him* to an unwearied attendance upon *his* duty, as to enable *him* to entertain a sure con-

fidence in His all-sufficient merits and mediation; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

O LORD Almighty, if it be Thy will still to lay
For resignation. Thy heavy hand upon our *brother*, and
 tion. to press *him* sore, we beseech Thee, enable *him* to look beyond these passing clouds to that blessed place whither our SAVIOUR is gone before, in which there is no darkness and no dread illusion; and in humble thought of the future peace and joy laid up for *him* in those blest abodes, to resign *himself* to Thy present afflictive dispensations. Let it not be imputed as a sin to *him* to be tempted with these profane and terrifying thoughts; but make *him* sensible that in Thy sight *he* is not guilty of the same while *he* neither believes them, nor gives place to them. Grant this, O LORD, for JESUS CHRIST His sake. *Amen.*

¶ But if he be tempted to evil motions against himself, then let this be used.

STRENGTHEN, O LORD, this Thy servant against all
For strength against the evil motions of Satan. *his* enemies, both ghostly and bodily, that they may never be able to say, We have prevailed against *him*. For Thy Name's sake, O LORD, have mercy upon *him*, rise up to help *him*; that having help in Thee, *he* may withstand *his* mortal adversary, that wicked spirit, who bringeth evil thoughts and this dejection of the mind; and that the deceiver of man having no part in *him*, *he* may feel that *his* SAVIOUR JESUS standeth by *him*, as a strong champion. Be it in the thought of Thy servant rather to endure all affliction, all punishment and infamy of the world, than consent to the malicious motions of Satan. Cause that wicked spirit to cease his provocations to evil; and even, though yet greater troubles come upon Thy servant, let *him* know that Thou, O LORD, art *his* Light and *his* Salvation; so that though an host

should set themselves against *him* round about, and though infinite calamities come upon *him*, yet that Thou, LORD, being *his* Defender, *he* may not be discomforted. Hear us, O merciful FATHER, for JESUS CHRIST'S sake, our LORD and SAVIOUR. *Amen.*

¶ And when he ends the Office, the Priest shall pronounce this blessing.

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon thee, and remain with thee for ever. *Amen.*

¶ If the patient be troubled with wicked and blasphemous thoughts, then let the Priest not omit, together with the other Lections recommended in this Office, to apply to his case the considerations concerning blasphemous thoughts; for which, let him see the Instructions on Religious Melancholy.

¶ And if (as sometimes happens,) the patient is troubled with evil motions to commit fearful attempts against himself, let the Priest use Sutton's Lection, 12, when the evil motions arise out of calamities. The Exhortation in the Office after attempted Suicide (for which see *infra*) may, with certain necessary alterations, also be used

An Office
for
A Sick Man
in
Unbelief.

¶ If the Priest, on conferring with the sick person, finds him wanting or doubtful in faith, he shall address him as follows :

Brother, You may depend upon this, that any objections to the Christian Faith, however natural and feasible they may appear to the mind, will not bear the strict examination of calm and unprejudiced reason. For instance: if it be said, that it seems unreasonable that a man should be expected to believe what he cannot understand ; let us try this principle in a few plain instances.

Take the case of a child. We evidently require him to believe and act upon what he does not fully understand. For how could a child increase in stature, how in knowledge, how in goodness, if he were obliged to wait until he could understand what is proper food either for the body or the mind ? In childhood he does not know the difference of food from poison, nor can he distinguish right from wrong. If he were to be denied food until he could be made to understand that one substance or liquid supports life and another destroys it, he must, it is plain, die for want of sustenance. So in education : if he be taught nothing until he can prove the value and importance of what he is learning, and in fact understand

the reason of the course he is put upon, then must his teachers let him remain in ignorance, and so be without any sufficient education for the rest of his life.

And consider how many things every parent denies his child, and how many acts he compels him to perform, without explaining to him the grounds on which he withholds the one or enjoins the other. Nay, you yourself must admit that it is better for the child that he should be kept in this state of discipline.

But, if it be contended that the principle does not apply to children, but to grown up persons, who having understanding, it may be said, would not have had this gift bestowed upon them unless they were at liberty to use it, in order to receive or reject what was brought before them; I may reasonably ask how it comes to pass, that all men, even the most intelligent, so far from actually understanding all things for themselves, are in fact obliged to take a very great deal upon trust. For instance, we all employ lawyers and physicians, and thus commit to other men the management of our most important affairs and the very preservation of our property, health, and lives. Not one man in a hundred understands the law, or the grounds on which a lawyer gives him advice, yet he unreservedly receives that counsel and acts upon it. In like manner we implicitly obey the injunctions of a medical man, and take the medicines he prescribes, without the ability of getting at the reasons which have actuated him in administering them. So we act on the advice or opinion of an experienced friend, or a man of business, without questioning, very often without the capability of understanding the reasons which have led him to persuade to such and such a course. Take again the way in which people act as regards foreign parts. Those who have not been abroad know in fact nothing, of their own knowledge, of foreign countries; and have only the statements of travellers to depend upon; yet they do not only believe that such countries exist, but

they are ready very often to embark themselves and their families and fortunes to visit them. They even take it for granted that the produce of the country is of such a nature, or that persons of particular trades or professions will find employment there, only because they have been told so by trustworthy persons. They thus actually give up a positive certainty for that which they take upon trust without any present means of testing its reality. In like manner with regard to the facts of history, and what is written and taught in books, we believe what is asserted, and act on our belief in a great number of instances, because we think that people on the whole are more set on directing us right than wrong. Travellers may deceive or writers err, and often do: but unless we put our faith in a number of things which we can neither understand nor prove, we should stand still and never act at all. Life is too short and the necessity for action too great for us to stop to examine and prove every thing.

Take another very practical instance. Very few persons who travel by railway understand any thing of the construction or working of the steam engine, and yet they trust their lives in the carriage which it propels. Nay, if a man were to refuse to travel by railway because he did not understand the nature of the machinery, he would be ridiculed for unreasonable and narrow-minded prejudice.

There are in truth some things which as we advance in life we get thoroughly to understand: but there are very few things indeed which any one first gets to comprehend, and does not act upon until he comprehends them. It is indeed in some degree in natural things as in spiritual, that men live in them not by understanding but by faith: for their understandings ripen into perfection at a mature age, and are very imperfect at the beginning of life, and they can therefore do nothing in the early part of life, if they do not apply the knowledge of others. Faith

gives a man at the beginning of life that knowledge in perfection, which at the end of life understanding can only give him in an imperfect manner. Faith is the true guide of life, while understanding is for the most part only the means by which we judge between false and true testimony, and decide to whom to give our faith and from whom to withhold it.

But perhaps it may occur to you that there is this difference between the things of heaven and the things of earth, that in earthly things we have practical and real proof enough to satisfy our understandings and stop their inquiries. For instance, there is abundant proof that railways are, on the whole, safe modes of conveyance; and you may think that this is the kind of proof you want with regard to heaven. Or again, though when a man partakes of a certain kind of food for the first time, he may not know whether it is poisonous or injurious, he rests content with the experience of others whom he sees eating it, and he has some kind of proof of its probable effects on himself. He eats and is not the worse for it. Or though a man has never visited a foreign country, and though its existence is not demonstratively known to him, he has such testimony as is next to certainty. For he sees ships which he hears have been there, or he knows men who profess to have seen it; or he is shown produce which is brought from it. And it is so unlikely in any of these cases that a number of persons and things should conspire together to mislead him, that he acts without hesitation as on a positive certainty. You may say that this is the kind and degree of testimony which you require in spiritual things.

But now, if you will fairly consider, you have the same kind and amount of testimony. You have the reality of heavenly things brought home and proved to you as strongly, to say the least, as you have the reality of distant countries, or of past ages of the world. We possess the testimony of a large body of men,

the Prophets of the Old Testament, and the Apostles and Evangelists of the New, who witness to assured revelations of spiritual and heavenly things made to them. You have their testimony accepted and confirmed by the vast body of believers for eighteen hundred years, many of whom have investigated and ascertained the grounds of their belief. And among them you have had a constant succession of men, a part of whose special office it was that nothing should be taught to the general body which is not entirely consonant with the will of God as revealed by those through whom it has been made known to us, the writers of the Scriptures. And as in the case of earthly things you accept undoubtingly the testimony and experience of other men, because it is improbable that they should lay themselves out or band themselves together to mislead you; so here in the case of spiritual things you are bound to give full faith to the testimony and experience of an infinitely larger body of men who, so far from having had any motive or interest to mislead, have often, the more eminent of them especially, been sufferers for their testimony.

Observe, too, that if in the daily transactions of life you trust yourself, your family, or your fortune to the opinion or guidance of one man, or at most of a small number of men, much more are you reasonably bound in things which concern your spiritual interests to be ruled by the voice of fifty generations of men uniformly witnessing, in the midst of successive and divers contentions, to one body of truths.

But indeed the very fact that we are not capable of fully understanding some of the truths which are proposed to us in religion, is a very great additional proof of the truth, that they proceed from God. For as every one who admits the existence of a supreme Creator and Governor of the world, must believe Him to be infinitely superior to any of His creatures in

intelligence, knowledge, and reason; so it is but natural to suppose that any revelation from Him should be in some respects above our comprehension. To make this very plain, if you hear a man use terms of science and modes of expression which you do not fully comprehend, you are at once impressed with a sense that he has ability and knowledge superior to your own. So the mysteriousness and occasional difficulties of religion are, instead of being any ground for disbelief, a proof that it proceeds from a supremely wise God.

I hope when you consider these things that you will perceive that your unbelief is a sin, and offends against nature and reason. For a man who daily in almost every action of his life and in common things admits the obligation of acting by faith and not by sight, has no reason to wonder that he is required in spiritual matters to believe many things which he cannot expect to understand. Rather by how much spiritual things are higher than things natural from their very nature, he has all the more reason to expect that a greater amount of belief would be required of him. And if he should refuse his belief to those heavenly doctrines which come to him on sufficient testimony, he can have no right to complain that he is hardly dealt with, if because he would not believe what he did not understand he finds himself one day doomed to eternal misery. Surely he will then deem himself unutterably foolish and miserable to have missed that plain and self-evident wisdom which is seen in these words of Scripture, We walk by faith and not by sight. The just shall live by faith. And again, Without faith it is impossible to please God. Or again, He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Again, Said I not unto thee, If thou wouldest believe thou shouldest see the glory of God? And again, Blessed are they that have not seen and yet have

believed. And again, Whosoever believeth on Him shall not perish, but have everlasting life. He that believeth on Him is not condemned, but he that believeth not is condemned already.

Note : If it appears after using the foregoing exhortation that the sick man is still perplexed on some one or more of the particular doctrines of the Christian faith, the Priest should promise at his next visit to enter upon the subject of his difficulty, and in the meanwhile conclude his visit in the following manner.

Seeing then that the necessity of faith is so urgent and the danger of unbelief so fearful, I shall now offer up to Him Whom I serve according to that faith I implicitly hold, supplications that He would grant you grace to believe the truths of His Gospel, and ability to discern the true relation of understanding and faith, so that striving with all humility and singlemindedness, you may by the Blessed Spirit be led into all truth.

[¶ And if the unbelieving man's friends or family are present, he shall say :

Brethren, let us pray that God would grant faith and a right mind to discern the truth to this our brother.]

¶ Then kneeling down he shall say :

O ALMIGHTY GOD, Who hast taught us by Thine
For Faith. Apostle S. Paul, that without faith it is impossible to please Thee ; Touch the heart of this man that he may believe unto righteousness, and open his mouth that he make confession of Thy Name and truth unto salvation ; through JESUS CHRIST our LORD. *Amen.*

O MERCIFUL LORD, regard, we beseech Thee, with
For discernment of the respective provinces of faith and intellect. Thine eye of pity and compassion, this Thy creature, who is fallen under Thy rod, and yet knoweth not the day of his visitation nor the hand that smiteth him ; but through lack of faith cannot ascend in heart and

mind to the mysteries of Thy Divine Being. Enlighten, we beseech Thee, *his* understanding that *he* may discern the weakness of *his* own mind and the limits of that power which Thou hast prescribed to man's understanding. Teach *him* that in things spiritual, no less than in things temporal, Thou hast ordained that man shall walk by faith and not by sight: O gracious God, show *him* the way in which *he* should walk; and inasmuch as through unbelief this offender against Thy Divine Majesty cannot pray for *himself*, we do the more earnestly implore Thee to be merciful to *him* for Thy SON JESUS CHRIST's sake. *Amen.*

O LORD JESU CHRIST, Who hast declared that the *For humility in inquiry.* portion of sinners shall be the same portion as that of unbelievers, thereby showing that unbelief is a deadly sin and punishable in the same degree as all other sin; Give unto this miserable *man* such a sense of that pride of intellect and stubbornness of heart which has caused *him* to shut up *his* mind against that faith without which Thou hast declared no one can have everlasting life, that *he* may turn unto Thee in full assurance of faith, and repent, to the acknowledging of the truth, and recover *himself* out of this snare of the devil. This great mercy we presume to ask in Thy Name, Who with the FATHER and the HOLY GHOST art ever one GOD, world without end. *Amen.*

O ALMIGHTY GOD, Who hast blessed us with *For integrity in inquiry.* the revelation of Thy Holy Word, and hast directed us to search the Scriptures, promising light and understanding to those who inquire after Thee in faithfulness and humility; Have pity on this Thy creature, and endue *him* with singleness of heart to search out Thy will. Give *him* a right discernment that so *he* may be delivered from the sin of any wilful error and from the misery of ignorance or doubt, through JESUS CHRIST our LORD. *Amen.*

An Office

for a

Sick Impenitent Person.

¶ On a first visit to the Sick Person the Priest may find Stearne's Second Exhortation applicable, (which see *infra*,) or he may at once begin to call him to repentance, thus :

Brother, In the Primitive Church there was a godly discipline, that such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the LORD ; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, I shall now read to you the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture ; to the intent that, being admonished of the great indignation of God against sinners, you may the rather be moved to earnest and true repentance ; and may walk more warily ; fleeing from such vices, for which the curse of God is therein affirmed to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

Cursed is he that curseth his father or mother.

Cursed is he that removeth his neighbour's landmark.

Cursed is he that maketh the blind to go out of his way.

Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.

Cursed is he that smiteth his neighbour secretly.

Cursed is he that lieth with his neighbour's wife.

Cursed is he that taketh reward to slay the innocent.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the LORD.

Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Now seeing that all they are accursed (as the prophet David beareth witness,) who do err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our LORD GOD, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living GOD: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the LORD is come out of His place to visit the wickedness of such as dwell upon the earth. But who may abide the day of His coming? Who shall be able to endure when He appeareth? His fan is in His hand, and He will purge His floor, and gather His wheat into the barn; but He will burn the chaff with unquenchable fire. The day of the LORD cometh as a thief in the night: and when men shall say, Peace, and all things are

safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when He calleth them continually to repentance. Then shall they call upon Me, (saith the LORD,) but I will not hear; they shall seek Me early, but they shall not find Me; and that, because they hated knowledge, and received not the fear of the LORD, but abhorred My counsel, and despised My correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, *brother*, take heed betimes, while the day of salvation lasteth; for the night cometh, when none can work. Let us, while we have the light, believe in the light, and walk as children of the light: that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, Who calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye, saith the LORD, from all your wickedness, and your sin shall not be your destruction: cast away from you all your ungodliness that ye have done: make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the LORD GOD? Turn ye then,

and ye shall live. Although we have sinned, yet have we an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the Propitiation for our sins. For He was wounded for our offences, and smitten for our wickedness. Therefore, *brother*, return unto Him, Who is the merciful receiver of all true penitent sinners; assuring yourself that He is ready to receive you, and most willing to pardon you, if you come unto Him with faithful repentance; if you submit yourself unto Him, and from henceforth walk in His ways; if you will take His easy yoke, and light burden upon you, to follow Him in lowliness, patience, and charity, and be ordered by the governance of His HOLY SPIRIT; seeking always His glory, and serving Him duly in your vocation with thanksgiving: this if you do, CHRIST will deliver you from the curse of the Law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and He will set you on His right hand, and give you the gracious benediction of His FATHER, and the inheritance of His glorious kingdom: unto which He vouchsafe to bring us all, for His infinite mercy. Amen.

¶ The Minister may now address himself more particularly to the impenitent person, from the Exhortation to a Sick Impenitent Person, or from Bishop Wilson's Fourth and Fifth Exhortations. If the Minister see fit, here let him add,

Hear the words of the holy Gospel, written by Saint Luke, in the fifteenth chapter and the eleventh verse.

JESUS said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land;

and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son,

thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

¶ Then the Priest, with those present, kneeling, shall say,

O LORD God Almighty, Who at Thy will turn-
For removal of est the hearts of men, and Who
impenitence. hast mercy on whom Thou wilt have mercy, and whom Thou wilt Thou hardenest; Let Thy merciful ears be open to the supplications now offered to Thy Divine Majesty, in the behalf of this Thy servant who steeleth *his* soul against Thee in a dangerous impenitence; that Thou, causing *him* to know and reverence Thy sacred Word and Ministry, mayest remove from *him* all *his* ignorance and hardness of heart. Which great mercy we presume to ask in the Name of JESUS CHRIST our LORD. *Amen.*

¶ And then he shall say,

REMEMBER not, LORD, our iniquities, nor the iniquities of our forefathers: Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious Blood, and be not angry with us for ever.

Answer. Spare us, good LORD.

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. *Amen.*

O LORD JESUS CHRIST, look down with mercy upon this wanderer from Thy fold. *Amen.*

O LORD JESUS CHRIST, suffer *him* no longer to be as the fools that make a mock of sin. *Amen.*

O LORD JESUS CHRIST, let *him* know that the wisdom *he* glories in is folly. *Amen.*

O LORD JESUS CHRIST, open Thou *his* eyes, that *he* may see the wonders of Thy Law. *Amen.*

O LORD JESUS CHRIST, take from *him* this heart of stone, and give *him* a heart of flesh. *Amen.*

O GOD, Who canst revive souls dead in trespasses *For GOD's com-* and sins, and make even such as lie *passion.* in the grave of corruption become glorious Saints; Look with the eye of Thy mercy on our *brother*, now on the brink of destruction, and have pity on *him* who will not have pity on *himself*; for CHRIST JESUS' sake. *Amen.*

O ALMIGHTY GOD, Who wouldest not the death *For true contri-* of a sinner, and hast in our LORD *tion.* JESUS CHRIST established the covenant of repentance, and promised pardon to all them that confess their sins and forsake them; Be Thou pleased to work in this Thy servant all things essential to the grace of repentance. LORD, let *him* be no longer as a dry tree, neither bringing forth fruit unto Thee and unto holiness, nor weeping out tears of repentance. O LORD, give *him*, we beseech Thee, the grace of a deep and lasting sorrow, that *his* heart being as a land of rivers of waters, and *his* head a fountain of tears, *his* repentance may so deepen, as to secure Thy pardon and restore *him* to the blessed hope of life eternal; through CHRIST our LORD. *Amen.*

O LORD, we beseech Thee to kindle in the breast of this our erring *brother*, a godly sorrow for *his* past offences against Thee. Cause *him* to remember that *he* did sin with greediness and passion, with great desires, and of *his* own free choice. O let *him* be as great in *his* repentance, as ever *he* has been in *his* calamity and shame; through JESUS CHRIST our LORD and SAVIOUR. *Amen.*

O MERCIFUL GOD, have pity on Thy rebellious *For present not* servant. Let *him* by Thy sentence, be *future judgment* rather doomed to perpetual penance

during this life, than that *he* should suffer eternally in the next. Let every sigh be the expression of repentance, and every groan an accent of spiritual life, and every stroke of *his* disease a punishment of *his* sin, and an instrument of pardon: that, at *his* return to innocence, *he* may partake of the Sacrifice of the Supper of the LAMB slain for the sins of every sorrowful and returning sinner. O grant *him* sorrow here and joy hereafter; through JESUS CHRIST Who is our Hope, the Resurrection from the dead, and the Justifier of the sinner. *Amen.*

¶ The further proceedings of the Priest will be best guided by circumstances. If the sick man remain impenitent, it is obvious that no blessing can be given.

An Office
for
Awakening
A Careless Sick Person.

¶ The Priest, on entering the Chamber of the Sick Man, shall say,

PEACE be unto you.

¶ Then addressing the person visited, he shall say,

Brother, Hear what solemn words of warning Almighty God addresses to those who are too much taken up with worldly matters, and are careless and neglectful of the eternal interests of their soul, and ignorant of their real position in the sight of God.

Be ye ready, for the Son of Man cometh at an hour when ye think not. *S. Luke xii. 40.*

Ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. *S. Luke xvi. 10.*

Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. *S. Luke xvi. 15.*

Thou shalt not know what hour I will come upon thee. *Mat. iii. 3.*

I know thy works, that thou art neither cold nor

hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore and repent. *Rev. iii. 15, 16, 17, 18, 19.*

¶ Then shall be said the Psalm following :

Audite hæc, omnes gentes. Ps. xlix

O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

High and low, rich and poor: one with another.

My mouth shall speak of wisdom: and my heart shall muse of understanding.

I will incline mine ear to the parable: and show my dark speech upon the harp.

Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

But no man may deliver his brother: nor make agreement unto God for him;

For it cost more to redeem their souls: so that he must let that alone for ever;

Yea, though he live long: and see not the grave.

For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

And yet they think that their houses shall continue for ever: and that their dwelling-places shall

endure from one generation to another; and call the lands after their own names.

Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

This is their foolishness: and their posterity praise their saying.

They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

But God hath delivered my soul from the place of hell: for He shall receive me.

Be not thou afraid though one be made rich: or if the glory of his house be increased;

For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

For while he lived he counted himself a happy man: and so long as thou doest well unto thyself, men will speak good of thee.

He shall follow the generation of his fathers: and shall never see light.

Man being in honour hath no understanding: but is compared unto the beasts that perish.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then shall the Minister say:

Hear the instruction of the wise man, written in the fifth chapter of the Book of Wisdom:

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: we

fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the LORD, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the LORD, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the LORD's hand: for with His hand shall He cover them, and with His right arm shall He protect them.

He shall take to Him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise.

¶ Then shall be said the Psalm,

Dixit insipiens. Ps. liii.

The foolish body hath said in his heart : There is no God.

Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

Oh, that the salvation were given unto Israel out of Sion : oh, that the LORD would deliver His people out of captivity !

Then should Jacob rejoice : and Israel should be right glad.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then shall the Priest say :

Hear also our Blessed SAVIOUR'S warning in the

history of the worldly-minded rich man in the Gospel of S. Luke, the sixteenth chapter, at the nineteenth verse.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Brother, you hear in this Gospel how He Who has power and authority over both worlds, the LORD

of the living and the dead, standing in this world but looking into the next, draws aside the dark impenetrable curtain which separates the one from the other, and lets us hear the words, and observe the feelings of men who have been once like ourselves in the body, and whom we shall one day be like in their present state. And, observe here, that it by no means appears that this rich man was a very bad man. He wore noble clothes indeed, and kept a sumptuous table; but then he had a great fortune, and our LORD does not speak disapprovingly of it. For the rich man to be clothed according to his dignity, or to keep a house and table suitable to his fortune, was not in itself sinful. Neither is it said that he drove away poor Lazarus from his door; nay, as our LORD seems to imply that he was laid down at his door generally, that that was the station or place where he usually begged, it would rather appear that the rich man allowed his poor neighbour to lie there, and that his desire of having the crumbs from his table was gratified.

Besides, the rich man knew Lazarus, the moment that he saw him in the next world; and so far from seeming to think that he had done him wrong, he appears to take for granted that Lazarus would be ready to do him a kindness: for he begs first that he may come and ease his pain, and then that he may go and warn his brethren. This he would not have done if he had ill-treated or been unkind to the poor man in this world. So then you see, as the world takes it (that is, as far as giving what was of no use to himself, and not being unkind to the poor) this rich man seems to have been a charitable man. Besides the very fact of his anxiety about his brethren when his own condition was past hope shows that he had carried a kind disposition, thoughtful for others, and anxious for his family, into the next world with him. What then was the sin for which this terrible judgment of everlasting torments

was inflicted on him? It was selfishness and carelessness. You have it in Abraham's answer: Remember, he says, that thou in thy lifetime receivedst thy good things. *Thy* good things: not good things in themselves, but things thought good by him. The purple and fine linen, the sumptuous table, and the noble house; they were all he desired, all he thought of, all he cared about. No thought of the next world, no care for the things of that life. And again thy *good* things: they were good to him and to nobody else; he did not impart them freely; he did not make them really good to himself by making them good to others also. Thou *receivedst* thy good things: receive them he did, but give them away he did not. He let Lazarus indeed lie at his gate, but he did not bring him into his house. He let the dogs minister the charity of washing his sores, which if he had not done himself, he might, with all his wealth, have employed physicians and nurses to do for him. He let him have the crumbs indeed, which fell from the table, but he did not break off his bread, or cut off his meat from the table for him. He allowed him to take the morsels or leavings: which made his own fare not a whit the less sumptuous, but he never denied himself to give away. Observe, it is said, Thou receivedst thy good things, and likewise Lazarus evil things. It is not said, His evil things. There is the difference. Lazarus did not take his sores, and his sickness, and his poverty, as evil things. The rich man might have thought them very evil things; but Lazarus very likely thought them good things: and good they were to him, for they brought him to seek God; while the seemingly good things of great wealth, fine clothes, dainty food, and a great house, kept the rich man wrapt up in them, and in himself. And so it is said now, Because thou receivedst the good things of life as the only good, and as thy good things and nobody else's, thou art tormented; and he, because he re-

ceived evil things as good, in patience and love to God, he is comforted.

Now lay this to heart. If you are tempted to rest satisfied because you have not been a notorious sinner; because you think you never did any body any harm; because you have brought up your family reputably, and put them out well in the world; because you have led a steady respectable life; or because all your acquaintance will give you a good character: consider, might not the rich man have said all this and much more? See then the danger of carelessness, of selfish easy thoughtlessness, of doing good to one's neighbour merely out of a good natured love of ease; while there is no thoughtfulness about one's soul, no constancy in the service of God, no real earnestness about religion, nothing done for the love of God, or when it costs trouble or self-denial. See how we may justify ourselves before men, and stand very well in their sight and in our own, and yet be condemned by God, Who knoweth the heart; and see too how a character which is highly esteemed among men, is abomination in the sight of God. Let me urge you then to take heed betimes, and to measure yourself by the standard of God's law, that you may ascertain with His help how you stand in His all-searching eyes. That you may have grace to do so, let us now address ourselves in prayer to Him Who alone can touch the hearts and kindle the affections of men.

Let us pray.

¶ Then all kneeling the Priest shall say,

REMEMBER not, LORD, our iniquities, nor the iniquities of our forefathers: Spare us, good LORD, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good LORD.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

OUR FATHER, &c.

But deliver us from evil. Amen.

O GRACIOUS GOD, Who wouldest not that any
For an awaken- ed sense of sin. should die without repentance, We beseech Thee mercifully to regard this Thy unhappy servant, whose heart has wandered from Thee after earthly idols. Leave *him* not to *himself*, but so long as *he* is under Thy displeasure, suffer *him* not to enjoy ease of mind or peace of conscience. Make *him* feel Thy terrors now, that *he* may escape them hereafter. Rouse *him* alike by the threats of punishment and by the promises of grace; nor suffer this visitation from Thy chastening hand to pass away without awaking *him* to a lively sense of the greatness of *his* provocations and of *his* need of Thine infinite mercy, through JESUS CHRIST our blessed LORD. Amen.

ALMIGHTY GOD, Who hast taught us that the
For concerned- ness about salvation. unprofitable servant no less than the open sinner was cast into outer darkness; Cause us all to feel that it is extreme sin as well as extreme folly which keeps us unconcerned in the affairs of our salvation. Quicken, we beseech Thee, in the heart of this Thy servant, with whom Thou hast now graciously pleaded by sickness, a lively desire for the means of grace and the hope of glory. Grant that *he* may no longer be insensible to the motions of Thy HOLY SPIRIT, but now at length *he* may know the day of *his* visitation, and may be earnest in a degree answerable to the greatness of Thy goodness, and of *his* own former shortcomings; through JESUS CHRIST. Amen.

O LORD JESUS CHRIST, Who hast taught us that
For profitable use of time. Thy coming shall be as the thief in the night, and at an hour when we

think not; Grant that the sense of the bodily infirmities of Thy servant may prevail with *him* without delay to provide for the salvation of *his* soul; and that as *he* may now have but a short time to live and to prepare for *his* everlasting state, *he* may not spend this time in vanity, or in that which doth not profit in the day of adversity; but that the uncertainty of *his* longer stay may make his thoughts and desires to be such in this world as may prepare *him* for Thy judgment in the world to come. Grant this, O blessed LORD, Who with the FATHER and the HOLY GHOST art one God, world without end. *Amen.*

O LORD GOD, abundant in long-suffering, mercy and goodness, Have pity on this Thy servant, who, wrapped up in the cares and follies of this life, hath been regardless of *his* hopes of the next, and hath neglected the only Source of strength and consolation in the time of *his* need. Grant *him* further time to repair *his* great and grievous neglect of Thee, and also the continuance of *his* understanding to enable *him* for this work, and the help of Thy grace to perform the same. And O gracious LORD GOD, with all earnestness we beseech Thee bring *him* with full purpose of heart to give *himself* up wholly unto Thee, that *he* may be truly changed, and quite another manner of person in all holy conversation and godliness. This we look for only from Thine infinite mercy in CHRIST JESUS, our only Mediator and Advocate. *Amen.*

O LORD, from Whom Alone cometh grace to perceive the things belonging to our peace, Open Thou the eyes of this Thy servant that *he* may see the wondrous things of Thy law. Reveal the true state of *his* soul to *him*, O LORD, and make *him* to know *his* iniquity and *his* sin. Give *him* also due sorrow and contrition for the same, and grace with firm and

OFFICE FOR A CARELESS SICK PERSON. 81

constant purpose to amend *his* life. Give *him* Thy salvation out of Zion, and deliver *him* from the captivity of dulled feelings and careless habits, that being fully reconciled to Thee, *he* may rejoice in Thy everlasting peace, through JESUS CHRIST our LORD. *Amen.*

The grace of our LORD JESUS CHRIST, and the love of God, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

An Office

for

The Sick when about to make a Will.

¶ The Priest, on entering the sick man's chamber, shall say,

PEACE be unto you.

¶ Then kneeling, let him say,

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

¶ Then let the Minister adapt to the case the first section of Sutton's Lection, 2, (for which see *infra*) : after which he shall say this Psalm :

Beatus qui intelligit. Ps. xli.

Blessed is he that considereth the poor and needy : the LORD shall deliver him in the time of trouble.

The LORD preserve him, and keep him alive, that he may be blessed upon earth : and deliver not Thou him into the will of his enemies.

The LORD comfort him, when he lieth sick upon his bed : make Thou all his bed in his sickness.

I said, LORD, be merciful unto me : heal my soul, for I have sinned against Thee.

Blessed be the LORD God of Israel : world without end. Amen.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Here let the Priest use the second section of the above ;
and then say this Psalm :

Domine, quis habitabit ? Ps. xv.

LORD, who shall dwell in Thy tabernacle : or who shall rest upon Thy holy hill ?

Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the **LORD**.

He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

He that hath not given his money upon usury : nor taken reward against the innocent.

Whoso doeth these things : shall never fall.

Glory be to the **FATHER**, &c.

As it was in the beginning, &c. Amen.

¶ Here let the Priest use the third section of the above.
Then kneeling (with those present) let him say,

O LORD, Who putttest into our hearts good desires,
For wisdom and piety. and hast inclined Thy servant to set
his house in order ; Grant that *he*
may do it with wisdom and piety, according to the precepts of our holy religion and the dictates of right reason, that so being freed from all earthly cares and anxieties, *he* may be the better able before *he* go hence to set in order the inward house of *his* soul ; through **JESUS CHRIST** our **LORD**. Amen.

O LORD, from whom cometh all good under-
For ability and right dispositions. standing and the right ordering of
our desires ; Give Thy servant strength of mind and heart, in this time of *his* trouble, wisely

and happily to settle *his* affairs. Grant that *his* memory may be perfect; *his* judgment sound; and *his* heart so rightly disposed, that *he* may do nothing amiss, or through partiality; but that justice and integrity may rule the whole conduct and disposition of *his* affairs. Grant that *he* may be just to all men, thoughtful of *his* relations, grateful to *his* friends, kind to *his* servants, and a benefactor to religion. Add moreover this, O LORD, to all Thy favours, that in making *his* last will, *he* may so faithfully discharge all engagements, and fulfil all responsibilities; that no curse may cleave to *him*, or to any thing he shall leave behind *him*; through JESUS CHRIST our LORD. *Amen.*

GRANT, GRACIOUS LORD, that this Thy servant may part with those things with which
For God's blessing on the giver and receiver Thou hast blest *him* here, willingly and without grudging. Bless them to those into whose hands *he* commits them, that they may serve both to their temporal and eternal welfare. And grant to Thy servant, that when *his* earthly house of this tabernacle shall be dissolved, *he* may receive a better and an enduring substance in Thine everlasting Kingdom; where with the SON, and the HOLY GHOST, Thou livest and reignest, One God, world without end. *Amen.*

¶ This Prayer next following shall be omitted when the sick man is in poor circumstances.

O LORD, let the light of *his* charity likewise shine gloriously before men, that out of the
For charity. abundance Thou hast been pleased to bless *him* with *he* may, making *himself* friends of the unrighteous mammon, so plentifully give to the poor and distressed members of JESUS CHRIST, brethren of the one Communion, that when they fail, they may receive *him* into everlasting habitations. Grant this, O heavenly FATHER, for JESUS CHRIST's sake, our Blessed LORD and SAVIOUR. *Amen.*

¶ This Prayer may be used as need may require.

O MOST Just and Holy God, Who hast commanded that we should make restitution to all those to whom we have done any wrong; Give this Thy servant grace, we beseech Thee, that in what instance soever *he* may have injured *his* neighbour, whether in soul or body, in estate or reputation, *he* may duly seeking *his* pardon, make satisfaction and reparation to the uttermost of *his* power. And where *his* own ability shall fail, we most earnestly pray Thee, O blessed LORD, not to avenge the cause of the injured upon *his* guilty head; but accordingly to Thine accustomed goodness, Thine Own Self doing right to the wronged, exact not of *him* that which, in Thy mercy, Thou suppliest unto them: and turn away Thy wrath which justly *he* hath deserved. And this we beg for JESUS CHRIST His sake. *Amen.*

¶ Then standing up the Priest shall say,

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon thee, and remain with thee for ever. *Amen.*

¶ The Minister is referred to the Exhortations to Almsgiving, Restitution, &c., which see *infra*

[*Note: That directions for making religious Wills with examples may be found in the Introduction.*]

An Office of Consolation

for a person

In the time of a great Calamity :

AS LOSS OF ESTATE, OF POSITION, OR OF REPUTATION .

¶ When the Priest cometh into the distressed person's chamber, he shall say :

PEACE be unto you.

¶ Then let him address the person visited, as follows :

Dearly beloved *brother*, hear what words of consolation Almighty God speaketh to the destitute and afflicted, by the mouth of His holy Prophets.

Call upon Me in the time of trouble: so will I hear thee, and thou shalt praise Me. *Psalm* l. 15.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. *Revelation* iii. 19.

Hear also what S. Peter saith :

Rejoice, inasmuch as ye are partakers of CHRIST's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. 1 *S. Peter* iv. 13.

Humble yourselves therefore, under the mighty hand of GOD, that He may exalt you in due time: casting all your care upon Him; for He careth for you. 1 *S. Peter* v. 6, 7.

Hear also what Saint John saith :

Love not the world, neither the things that are in the world. If any man love the world, the love of the FATHER is not in him. 1 *S. John* ii. 15.

¶ Then let him proceed, saying :

Our help is in the Name of the LORD :

Answer. Who hath made heaven and earth.

Priest. Blessed be the Name of the LORD :

Answer. Henceforth and world without end.

Priest. Glory be to the FATHER, &c.

Answer. As it was in the beginning, &c. Amen.

¶ Then let him say these Psalms following :

Noli æmulari. Ps. xxxvii.

Fret not thyself because of the ungodly : neither be thou envious against the evil doers.

For they shall soon be cut down like the grass ; and be withered even as the green herb.

Put thou thy trust in the LORD, and be doing good : dwell in the land, and verily thou shalt be fed.

Delight thou in the LORD : and He shall give thee thy heart's desire.

Commit thy way unto the LORD, and put thy trust in Him : and He shall bring it to pass.

He shall make thy righteousness as clear as the light : and thy just dealings as the noon-day.

Hold thee still in the LORD, and abide patiently upon Him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

Leave off from wrath, and let go displeasure ; fret not thyself, else shalt thou be moved to do evil.

Wicked doers shall be rooted out : and they that patiently abide the LORD, those shall inherit the land.

Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

But the meek spirited shall possess the earth : and shall be refreshed in the multitude of peace.

The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

The LORD shall laugh him to scorn ; for He hath seen that his day is coming.

The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

Their sword shall go through their own heart : and their bow shall be broken.

A small thing that the righteous hath : is better than great riches of the ungodly.

For the arms of the ungodly shall be broken : and the LORD upholdeth the righteous.

The LORD knoweth the days of the ungodly : and their inheritance shall endure for ever.

They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

As for the ungodly they shall perish ; and the enemies of the LORD shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

Such as are blessed of God shall possess the land : and they that are cursed of Him shall be rooted out.

The LORD ordereth a good man's going : and maketh his way acceptable to Himself.

Though he fall, he shall not be cast away : for the LORD upholdeth him with His hand.

I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth : and his seed is blessed.

Flee from evil, and do the thing that is good : and dwell for evermore.

For the LORD loveth the thing that is right : He forsaketh not His that be godly, but they are preserved for ever.

The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

The righteous shall inherit the land : and dwell therein for ever.

The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

The law of his GOD is in his heart : and his goings shall not slide.

The ungodly seeth the righteous : and seeketh occasion to slay him.

The LORD will not leave him in his hand : nor condemn him when he is judged.

Hope thou in the LORD, and keep His way, and He shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

I went by, and lo, he was gone : I sought him, but his place could nowhere be found.

Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

But the salvation of the righteous cometh of the LORD : Who is also their strength in the time of trouble.

And the LORD shall stand by them, and save them : He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Audite hæc, omnes gentes. Ps. xlix.

O hear ye this, all ye people : &c. (For which, see p. 71.)

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Quam bonus Israel Deus. Ps. lxxiii.

Truly God is loving unto Israel : even unto such as are of a clean heart.

Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

For they are in no peril of death : but are lusty and strong.

They come in no misfortune like other folk : neither are they plagued like other men.

And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

Their eyes swell with fatness : and they do even what they lust.

They corrupt other, and speak of wicked blasphemy ; their talking is against the Most High.

For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

Therefore fall the people unto them : and thereout suck they no small advantage.

Tush, say they, how should God perceive it : is there knowledge in the Most High ?

Lo, these are ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

All the day long have I been punished : and chastened every morning.

Yea, and I had almost said even as they : but lo, then I should have condemned the generation of Thy children.

Then thought I to understand this : but it was too hard for me.

Until I went into the sanctuary of God : then understood I the end of these men.

Namely, how Thou dost set them in slippery places : and castest them down and destroyest them.

Oh, how suddenly do they consume : perish, and come to a fearful end !

Yea, even like as a dream when one awaketh : so shalt Thou make their image to vanish out of the city.

Thus my heart was grieved : and it went even through my reins.

So foolish was I, and ignorant : even as it were a beast before Thee.

Nevertheless, I am alway by Thee : for Thou hast holden me by my right hand.

Thou shalt guide me with Thy counsel : and after that receive me with glory.

Whom have I in Heaven but Thee : and there is none upon earth that I desire in comparison of Thee.

My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

For lo, they that forsake Thee shall perish : Thou hast destroyed all them that commit fornication against Thee.

But it is good for me to hold me fast by God, to put my trust in the LORD God : and to speak of all Thy works in the gates of the daughter of Sion.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then shall the Minister say :

Hear the word of exhortation, written in the second chapter of the Book Ecclesiasticus.

MY son, if thou come to serve the LORD, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto Him, and depart not away, that thou mayest be increased at thy last end. Whatsoever is brought upon thee take cheerfully,

and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Believe in Him, and He will help thee; order thy way aright, and trust in Him. Ye that fear the LORD, wait for His mercy; and go not aside, lest ye fall. Ye that fear the LORD, believe Him; and your reward shall not fail. Ye that fear the LORD, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see; did any ever trust in the LORD, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise, that called upon Him? For the LORD is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. Woe unto you that have lost patience! and what will you do when the LORD shall visit you? They that fear the LORD will not disobey His word; and they that love Him will keep His ways. They that fear the LORD will seek that which is wellpleasing unto Him; and they that love Him shall be filled with the law. They that fear the LORD will prepare their hearts, and humble their souls in His sight, saying, We will fall into the hands of the LORD, and not into the hands of men: for as His majesty is, so is His mercy.

¶ Then shall be said the Psalm,

Benedicam Domino. Ps. xxxiv.

I will alway give thanks unto the LORD: His praise shall ever be in my mouth.

My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

O praise the LORD with me: and let us magnify His Name together.

I sought the LORD, and He heard me: yea, He delivered me out of all my fear.

They had an eye unto Him, and were lightened: and their faces were not ashamed.

Lo, the poor crieth, and the LORD heareth him: yea, and saveth him out of all his troubles.

The Angel of the LORD tarrieth round about them that fear Him: and delivereth them.

O taste and see, how gracious the LORD is: blessed is the man that trusteth in Him.

O fear the LORD, ye that are His Saints: for they that fear Him lack nothing.

The lions do lack, and suffer hunger: but they who seek the LORD shall want no manner of thing that is good.

Come, ye children, and hearken unto me: I will teach you the fear of the LORD.

What man is he that lusteth to live: and would fain see good days?

Keep thy tongue from evil: and thy lips, that they speak no guile.

Eschew evil, and do good: seek peace, and ensue it.

The eyes of the LORD are over the righteous: and His ears are open unto their prayers.

The countenance of the LORD is against them that do evil: to root out the remembrance of them from the earth.

The righteous cry, and the LORD heareth them: and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

Great are the troubles of the righteous: but the LORD delivereth him out of all.

He keepeth all his bones: so that not one of them is broken.

But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

The LORD delivereth the souls of His servants : and all they that put their trust in Him, shall not be destitute.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Hear also the words of Holy Scripture, written by Saint Paul, in the First Epistle to Timothy, in the sixth chapter, and at the sixth verse.

GODLINESS with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil : which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.

¶ Then let the Minister use Sutton's Thirteenth Lection, or Bishop Wilson's Instructions to Persons in Affliction (for both which see *infra*). After the Lection is ended, he shall say,

O GOD, make speed to save us :

Answer. O LORD, make haste to help us.

¶ And then, all kneeling, the Priest shall say,

REMEMBER not, LORD, our iniquities, nor the iniquities of our forefathers : Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good LORD.

¶ And then he shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. O LORD, save Thy servant ;

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. Be unto *him*, O LORD, a strong tower,

Answer. From the face of *his* enemy.

Minister. Look upon *his* adversity and misery ;

Answer. And forgive *him* all *his* sin.

Minister. O turn Thee unto the prayer of the poor destitute ;

Answer. And despise not their desire.

Minister. O LORD, hear our prayers.

Answer. And let our cry come unto Thee.

Let us pray.

Most great and glorious LORD GOD, Who givest
For resignation. and Who takest away ; Grant, we
to the Divine Will beseech Thee, to Thy servant, whom
 at this present Thou hast so sensibly touched, [*and*
from whom Thou hast taken so near and dear a
blessing,] such a contented spirit that *he* may bear
 Thy decrees concerning *him* with a perfect submission
 and resignation to Thy Divine Will ; and never
 dispute Thy wisdom or Thy goodness ; through
 JESUS CHRIST our LORD. Amen.

O GOD, Who seest all our weaknesses and the
For sanctification of troubles. troubles we labour under ; Have regard
 unto our prayers for this Thy Servant,
 who standeth in need of Thy direction, Thy comfort,
 and Thy help. Grant that *he* may suffer like
 a Christian and not grieve like an unbeliever ; that

he may receive troubles as punishments due to *his* past offences ; as an exercise of *his* faith, patience, and humility ; and that *he* may improve all his afflictions to the good of *his* soul and to Thy glory. Finally, O LORD, let *him* have the comfort of Thy promises and of Thy protection, both now and ever, for JESUS CHRIST's sake. *Amen.*

O LORD, Who knowest the frailty of our nature ;
For fortitude, Give Thy servant such a portion of
that he may duly Thy blessed SPIRIT and such a lively
perform his du- sense of *his* duty ; that *he* may have
ties. fortitude to bear with, and power to
 surmount all the difficulties *he* labours under. Direct
his reason, subdue *his* passions, remove *his* fears, and
 grant that no repining thoughts may discompose *his*
 duty towards Thee, or towards *his* neighbour, or
 increase *his* disorder of mind *or of body* ; through
 JESUS CHRIST, our SAVIOUR and REDEEMER.
Amen.

GREAT and Glorious GOD, Who alone art worthy
Against unduly of our love and service ; Preserve this
love of the crea- Thy servant from the sin and vanity
ture. of unduly valuing the things of this
 world. Give *him* grace to renounce all yearning
 after those things of which Thou hast in Thy wis-
 dom deprived *him* ; to desire only what is necessary,
 and to be content with what Thou, O LORD, thinkest
 sufficient for *him*. Give *him*, O LORD, the eyes
 of faith, that *he* may see the world just as it is ;
 that *he* may perceive the vanity of its promises ; see
 the folly of its pleasures ; acknowledge the unprofit-
 ableness of its rewards ; avoid the multitude of its
 snares, and overcome the danger of its temptations.
 Let *him* not be troubled at the loss or want of any-
 thing but Thy favour : but grant that *he* may
 cheerfully part with all enjoyments when Thou re-
 quirest it of *him* ; and that *he* may do so, dispose
him to temperance in all things, for JESUS CHRIST's
 sake, our LORD. *Amen.*

O LORD, as Thy servant is by so sad experience taught how fleeting are all things *That the thought of earthly losses may lift his heart to heavenly securities.* here below ; so now grant that *he* may be inclined to set *his* affections on things above, and to lay up for *himself* treasures in heaven, even the treasures of a good life, which no disasters or calamities shall ever be able to take from *him*. Grant this, O heavenly FATHER, for the alone merits of Thy SON JESUS CHRIST our LORD. *Amen.*

O God, the great Judge of all the earth ; Grant *For right direction of mind towards adversaries.* that this Thy servant may not bear anger against any persons who may have been concerned in the trouble which Thou hast brought upon *him* ; but that *he* may look upon them as the ministers of Thy Providence. Give *him* grace to forgive them whatsoever wrong they have done unto *him* ; and to overcome all pride, prejudice, or desire of rendering evil for evil. Change the hearts of *his* adversaries, and by Thy power restrain any evil intention they may harbour against *him*. Dispose the hearts of all with whom *he* has to do, to peace and justice ; and preserve *him* from evil counsels and from rash enterprises : through JESUS CHRIST our LORD. *Amen.*

¶ Then standing up, the Priest, addressing the distressed person, shall say :

DEARLY Beloved, we have set before you the comfort Holy Scripture affords to those who are troubled by loss or affliction : and we have prayed to Almighty God to give you grace to bear your sorrows patiently. We would counsel you (if you will be advised by us) now to acknowledge God's justice and mercy in this judgment, and your own imperfection in these words ;

¶ An act of acknowledgment of the causes of the trouble, to be said, by the person visited, after the Minister.

I ACKNOWLEDGE Thy voice, O merciful God ; I acknowledge my own transgressions, which have

provoked Thee to speak to me after this manner, and at this very time. O LORD, give me true repentance for all the errors of my life; and particularly for that which was in all probability the occasion of this affliction. Blessed be Thou, O God, that my punishment was not as great as my crime. Blessed be Thou, O God, that Thou hast given me time to repent of the sin that provoked Thee to deal with me after this manner. Blessed be Thou, O God, that when Thou spakest to me once, yea twice, that I regarded it at last. Good God of mercy, give me grace, that I may not provoke Thee any more to repeat this word to me, but that I may faithfully perform the vows that are upon me. This I cannot do without Thy gracious assistance, which, O merciful God, I most humbly beseech Thee to vouchsafe me, for JESUS CHRIST's sake, Who, by His merits, has purchased this grace for all that faithfully ask it of Thee. Amen.

¶ Then shall be said in the same manner,

O God, we have more to give Thee thanks for than we have to deplore. It is Thy infinite mercy, that we are yet kept from feeling Thy severest judgments. It is Thy mercy that we have our senses and our understandings; that we have the use of Thy Word and Sacraments: that we have not insufferable pains of body; and insufferable troubles of our mind: it is Thy blessing that we have bread; that we have any friends; that we have the prayers of Thy faithful servants; that we have faith in Thee, and that we have hope. It is Thy infinite mercy that we are yet kept from the insufferable pains of hell; and are permitted to pray to Thee; to rely upon Thy mercies, to work out our salvation; and to expect Thy loving-kindness in the land of the living. For these and all Thy mercies we desire to yield Thee hearty thanks, O merciful FATHER, both now and at all times. Amen.

¶ And after that, the Priest shall pronounce this blessing.

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon thee, and emain with thee for ever. *Amen.*

¶ In cases of confirmed madness, or of temporary derangement, the following prayers should be used in conjunction with the foregoing Office, with the relatives of the afflicted person.

For a person deranged.

O THOU, Who art found of them that seek Thee not, show mercy unto this Thy poor creature who knows not how to ask for Thy mercies, and is so entirely bereft of reason in all *his* words and deeds that *he* is become even as a little child. Deal with *him*, we beseech Thee, as Thou dost with little children; and as *he* is not able to please Thee, so let nothing which *he* now doth offend Thee; but let the promises of mercy and bliss made to *him* in holy Baptism be in their season fulfilled, that so *he* may be brought at the last into the everlasting joys of Thy heavenly kingdom; through JESUS CHRIST, our only Mediator and Redeemer. *Amen.*

For one under temporary derangement

O ALMIGHTY LORD, Who givest wisdom, and out *For restoration to reason.* Thy mouth dost pour knowledge and understanding; Look down, we beseech Thee, with an eye of pity upon this Thy poor creature, whose reason Thou now sufferest to be obscured by the clouds and thick darkness of a disordered mind. Dispel, we beseech Thee, by the gracious influences of Thy HOLY SPIRIT,

these clouds of the understanding, these vain imaginings and bewildered fancies, and so restore in *him* the blessings of *his* former reason. Guide the minds of Thy servants to some means of help, but should our frail hands and feeble instruments fail, yet as the doors which are barred against the skill of men are never shut to Thee, and as to Thee to renew that gift which Thou hast been pleased to withdraw is as easy as to confer it; Reveal, we pray Thee, Thy glorious arm, to bring salvation from above, and for the glory of Thy name vouchsafe a great and wonderful deliverance, O Almighty LORD, through Thy mercies in CHRIST JESUS. *Amen.*

¶ The two prayers next following may be said in either of the above cases.

GRACIOUS LORD, keep, we beseech Thee, Thy poor creature from doing anything that *That he may not fall into mischief.* is mischievous either to *himself* or to others; but give Thy holy Angels the same charge to watch over *him* as they have over helpless children: and incline all with whom *he* has to do to be to *him* understanding, and eyes, and hands, and feet. Grant this, for JESUS CHRIST's sake, our LORD. *Amen.*

O GRACIOUS LORD, we, Thine afflicted servants, beseech Thee of Thy great and tender mercy, lay not to our poor *That evil words and actions may not be imputed.* *brother's* charge, [at this time when Thy hand lies heavily on *him* in a fearful privation,] any evil thing wherein *he* may seem to offend either by word or deed; but in mercy pass them by, and regard them not. And this we beg for JESUS CHRIST's sake. *Amen.*

An Office
for
A Sick Penitent.

¶ The Priest, when he cometh into the sick man's chamber, shall say :

PEACE be unto you.

¶ Then let him address the penitent as follows :

Dearly beloved, hear the sure promises of God made to such as have truly repented, and faithfully used the means which He has appointed for their restoration to His favour.

I have surely heard Ephraim bemoaning himself thus ; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : turn Thou me, and I shall be turned ; for Thou art the LORD my God.

Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Is Ephraim My dear son ? is he a pleasant child ? for since I spake against him, I do earnestly remember him still : therefore My bowels are troubled for him ; I will surely have mercy upon him, saith the LORD. *Jerem. xxxi. 18, 19, 20.*

But if his children forsake My law : and walk not in My judgments ;

If they break My statutes, and keep not My com-

mandments : I will visit their offences with the rod, and their sin with scourges.

Nevertheless, My loving-kindness will I not utterly take from him : nor suffer My truth to fail.

My covenant will I not break, nor alter the thing that is gone out of My lips. *Psalm lxxxix. 31, 32. 33, 34.*

When we are judged, we are chastened of the LORD, that we should not be condemned with the world. *1 Cor. xi. 32.*

They that sow in tears : shall reap in joy. *Psalm cxxvi. 6.*

The LORD upholdeth all such as fall : and lifteth up all those that are down. *Psalm cxlv. 14.*

He healeth those that are broken in heart : and giveth medicine to heal their sickness. *Psalm cxlvii. 3.*

Wherefore lift up the hands that hang down, and the feeble knees. *Heb. xii. 12.*

¶ Then shall be said the Psalms following.

Adhæsit pavimento. Ps. cxix. 25.

My soul cleaveth to the dust : O quicken Thou me, according to Thy word.

I have acknowledged my ways, and Thou heardest me : O teach me Thy statutes.

Make me to understand the way of Thy commandments : and so shall I talk of Thy wondrous works.

My soul melteth away for very heaviness : comfort Thou me according unto Thy word.

Take from me the way of lying : and cause Thou me to make much of Thy law.

I have chosen the way of truth : and Thy judgments have I laid before me.

I have stuck unto Thy testimonies : O LORD, confound me not.

I will run the way of Thy commandments : when Thou hast set my heart at liberty.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Legem pone. Ps. cxix. 40.

Teach me, O LORD, the way of Thy statutes : and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

Make me to go in the path of Thy commandments : for therein is my desire.

Incline my heart unto Thy testimonies : and not to covetousness.

O turn away mine eyes, lest they behold vanity : and quicken Thou me in Thy way.

O stablish Thy word in Thy servant : that I may fear Thee.

Take away the rebuke that I am afraid of : for Thy judgments are good.

Behold, my delight is in Thy commandments : O quicken me in Thy righteousness.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Manus tue fecerunt me Ps. cxix. 73.

Thy hands have made me and fashioned me : O give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me : because I have put my trust in Thy word.

I know, O LORD, that Thy judgments are right : and that Thou of very faithfulness hast caused me to be troubled.

O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.

O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.

Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.

Let such as fear Thee, and have known Thy testimonies : be turned unto me.

O let my heart be sound in Thy statutes: that I be not ashamed.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

De profundis clamavi. Ps. cxxx.

Out of the deep, &c., (see Penitential Psalms, *infra*.)

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then the Minister shall say,

Hear the words of the Gospel, written by Saint Luke, in the seventh chapter, at the thirty-seventh verse.

BEHOLD, a woman in the city, which was a sinner, when she knew that JESUS sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And JESUS answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears,

and wiped them with the hairs of her head. Thou gavest Me no kiss : but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint : but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also ? And He said to the woman, Thy faith hath saved thee ; go in peace.

¶ Then, all kneeling, the Priest shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. O LORD, save Thy servant ;

Answer. Who putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. O remember not the sins and offences of *his* youth ;

Answer. But according to Thy mercy think Thou upon *him*, O LORD, for Thy goodness.

Minister. Look upon *his* adversity and misery ;

Answer. And forgive *him* all *his* sin.

Minister. O LORD, hear our prayers.

Answer. And let our cry come unto Thee.

Minister.

O Most Powerful Advocate, Who didst say unto the penitent in Thy Gospel, Thy sins are forgiven ; Let it be unto this Thy servant, who putteth *his* cause into Thy hands, according to this word ; May

*For the benefits
of the Sacrifice of
the Cross.*

Thy blood and Thy merits plead for *his* pardon ;
Who livest and reignest with the FATHER and the
HOLY SPIRIT, One God, world without end. *Amen.*

O ALMIGHTY Judge, Who visitest Thy servants
*For present, not with temporal punishments, that
future judgment.* their souls may be saved in Thy
great day ; Correct this Thy servant, who is willing
to bear chastisement for *his* sins in this life, that
Thou mayest not punish *him* in the life to come ;
Grant that *he* may so be judged by Thee for *his* sins,
and so judge *himself* for them here, that *he* may
have nothing but mercy, without judgment, to receive
at Thine hands hereafter ; through JESUS CHRIST
our LORD. *Amen.*

O MERCIFUL FATHER, Who dost not willingly
For judgment with mercy. afflict the children of men ; Correct,
we beseech Thee, this Thy servant
with judgment, not in Thine anger ; lest Thou bring
him to nothing. Judge *him*, good LORD, not ac-
cording as *his* sins have deserved, but as *his* weak-
ness can bear, and according to Thy compassion,
which, in the midst of judgment, remembereth
mercy ; through JESUS CHRIST our LORD. *Amen.*

O MOST Merciful LORD, Who chastisest those
*That chastise- whom Thou dost love, and seekest
ment may secure to restore to Thy fold the straying
repentance.* sheep ; Grant that the afflictions of this
Thy servant may work in *him* a true repentance, not
to be repented of ; and may, without provoking more
sin, reclaim *him* from all the evils *he* hath formerly
committed against Thee. And so, we beseech Thee,
LORD, let *his* sorrows and trials confer that rest upon
his soul which is denied to *his* body ; for our dear
LORD and SAVIOUR JESUS CHRIST His sake. *Amen.*

O ALMIGHTY and Merciful God, Who seest that
*For help in search- Thy servant is deeply sensible of the
ing out his sins.* sins which have brought upon *him*
all these sorrows, and that, unless *he* prevent the
same by a timely repentance, *he* will bring upon *him*-

self yet more grievous afflictions; We beseech Thee, help *him* to search out all *his* wickedness, and to discover every accursed thing; that so, nothing being hid from *himself*, *his* sense of the enormity of *his* sins against Thee may daily more and more deepen; through JESUS CHRIST our blessed LORD and SAVIOUR. *Amen.*

O ALMIGHTY LORD and Everlasting God, Who
For perfecting hast given this Thy servant grace to
repentance. repent and to acknowledge *his* transgressions; Continue Thy mercy, that *he* may complete the work which Thou hast begun in *him*, and grant that *he* may live to perform all the acts of a true penitence; that so *he* may bring forth fruits meet for repentance, and may be fully restored to Thy favour and peace; through the merits of Thy dearly beloved SON JESUS CHRIST. *Amen.*

O LORD GOD, of Whom alone cometh strength to
For watchfulness endure temptation, and to persevere
and perseverance. to the end; Make this Thy servant ever mindful of *his* infirmities and backslidings; that *he* may be more humble and more watchful over *himself*, and more dependent on Thy grace for the time to come. Give *him* vigilance in *his* care for *his* soul, constancy in *his* devotions, and resolution in the faithful discharge of *his* duty; that so *he* may be enabled to close with Thy grace, and persevere unto *his* life's end; through JESUS CHRIST our LORD and SAVIOUR. *Amen.*

¶ And after that, the Priest, standing up, shall say,

Unto GOD's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

An Office

to be used

periodically

During Prolonged Sickness,

OR WHEN A PERSON IS BEDRIDDEN.

¶ The Priest, when he cometh into the sick man's chamber, shall say,

PEACE be unto you.

¶ Then he shall say some or all of the following texts; as opportunity admits.

I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son. *S. Luke xv. 18, 19.*

The Son of Man is come to seek, and to save that which was lost. *S. Luke xix. 10.*

This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners. *1 Tim. i. 15.*

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. *S. Matt. xi. 28.*

In My FATHER's house are many mansions: I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you

unto Myself; that where I am, there ye may be also. *S. John xiv. 2, 3.*

Here have we no continuing city, but we seek one to come. *Heb. xiii. 14.*

Blessed are those servants, whom the lord when he cometh shall find watching. Be ye therefore ready: for the Son of Man cometh when ye think not. *S. Luke xii. 37, 40.*

Watch ye and pray, lest ye enter into temptation. *S. Mark xiv. 38.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *S. John i. 8, 9.*

¶ Then the Priest shall say.

Let us humbly confess our sins to Almighty God;

¶ And all kneeling, let him say this confession, and rest repeating after him

ALMIGHTY and most merciful **FATHER**; We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us. But Thou, O **LORD**, have mercy upon us, miserable offenders. Spare Thou them, O **God**, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in **CHRIST JESU** our **LORD**. And grant, O most merciful **FATHER**, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

Our **FATHER**, &c.

For ever and ever. Amen.

¶ Then likewise he shall say,

O LORD, open Thou our lips.

Answer. And our mouth shall show forth Thy praise.

Priest. O GOD, make speed to save us.

Answer. O LORD, make haste to help us.

¶ Here, all standing up, the Priest shall say,

Glory be to the FATHER, &c.

Answer. As it was in the beginning, &c. Amen.

Priest. Praise ye the LORD.

Answer. The LORD's Name be praised.

¶ Then let him say one of the Penitential Psalms, for which see *infra*.

¶ Then let the Minister read a Lesson from the Selection of Old Testament Lessons, for which see *infra*.

¶ Then shall be said,

Te Deum Laudamus.

We praise Thee, O GOD : we acknowledge Thee to be the LORD.

All the earth doth worship Thee : the FATHER Everlasting.

To Thee all Angels cry aloud : the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : LORD GOD of Sabaoth ;

Heaven and earth are full of the Majesty : of Thy Glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee.

The holy Church throughout all the world : doth acknowledge Thee ;

The FATHER : of an infinite Majesty ;
 Thine honourable, true : and only SON ;
 Also the HOLY GHOST : the Comforter.
 Thou art the King of Glory : O CHRIST.
 Thou art the Everlasting SON : of the FATHER.

When Thou tookest upon Thee to deliver man :
 Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of
 death : Thou didst open the kingdom of Heaven to
 all believers.

Thou sittest at the right hand of GOD : in the
 Glory of the FATHER.

We believe that Thou shalt come : to be our
 Judge.

We therefore pray Thee, help Thy servants : whom
 Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints : in
 glory everlasting.

O LORD, save Thy people : and bless Thine heri-
 tage.

Govern them : and lift them up for ever.

Day by day : we magnify Thee ;

And we worship Thy Name : ever world without
 end.

Vouchsafe, O LORD: to keep us this day without sin.

O LORD, have mercy upon us : have mercy upon us.

O LORD, let Thy mercy lighten upon us : as our
 trust is in Thee.

O LORD, in Thee have I trusted : let me never be
 confounded.

¶ Or,

Benedicite, omnes Opere

O all ye works of the LORD, bless ye the LORD :
 praise Him, and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD :
 praise Him, and magnify Him for ever.

O ye Heavens, bless ye the LORD : praise Him,
 and magnify Him for ever.

O ye Waters that be above the Firmament, bless ye the LORD : praise Him, and magnify Him for ever.

O all ye Powers of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the LORD : praise Him, and magnify Him for ever.

O let Israel bless the LORD : praise Him, and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Servants of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Spirits and Souls of the Righteous, bless ye the LORD : praise Him, and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the LORD : praise Him, and magnify Him for ever.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then he shall read a Lesson from the Selections from the New Testament Lessons, for which see *infra*.

¶ Then shall be said the Song of Hezekiah.

Ego dixi in dimittio diem meum. Isaiah xxxviii. 10.

I said in the cutting off of my days : I shall go to the gates of the grave.

I am deprived of the residue of my years : I said, I shall not see the LORD, even the LORD, in the land of the living.

I shall behold man no more : with the inhabitants of the world.

Mine age is departed, and is removed from me : as a shepherd's tent

I have cut off like a weaver my life, He will cut me off with pining sickness : from day even to night wilt Thou make an end of me.

I reckoned till morning : that, as a lion, so will He break all my bones.

From day even to night wilt Thou make an end of me : like a crane or a swallow, so did I chatter, I did mourn as a dove.

Mine eyes fail : with looking upward.

O LORD, I am oppressed, undertake for me : what shall I say? He hath both spoken unto me, and Himself hath done it.

I shall go softly all my years : in the bitterness of my soul.

O LORD, by these things men live : and in all these things is the life of my spirit.

So wilt Thou recover me : and make me to live.

Behold, for peace : I had great bitterness.

But Thou hast in love to my soul delivered it from the pit of corruption : for Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee : they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day : the father to the children shall make known Thy truth.

The LORD was ready to save me : therefore will we sing my songs to the stringed instruments all the days of our life in the house of the LORD.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Or, if the person visited be bed-ridden, the Psalm following shall be said :

Lucerna pedibus meis. Ps. cxix. 105.

Thy word is a lantern unto my feet : and a light unto my paths.

I have sworn, and am stedfastly purposed : to keep Thy righteous judgments.

I am troubled above measure : quicken me, O LORD, according to Thy Word.

Let the free-will offerings of my mouth please Thee, O LORD : and teach me Thy judgments.

My soul is alway in my hand: yet do I not forget Thy law.

The ungodly have laid a snare for me: but yet I swerved not from Thy commandments.

Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

I have applied my heart to fulfil Thy statutes alway: even unto the end.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then shall be said the Apostles' Creed, by the Minister and those present, standing.

I believe in GOD the FATHER Almighty, Maker of heaven and earth:

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

¶ Then, all kneeling, he shall say the Collect for the day, and afterwards,

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through JESUS CHRIST our LORD. Amen.

O LORD, Who art the GOD of patience and consolation; Strengthen, we beseech Thee, this Thy servant in the inner
For patient endurance.

man, that *he* may, without murmur and repining, bear the yoke Thou layest upon *him*. Let not any pain or passion discompose the order and decency of *his* thoughts and duty: let *him* never charge Thee foolishly; nor offend Thee by impatience and uneasiness of spirit; but let *him* with a meek spirit safely and peaceably pass through this vale of misery and of the shadow of death. Grant this, O FATHER, for JESUS CHRIST Thy SON's sake. *Amen.*

GRANT, O LORD, that this Thy servant may so meekly and cheerfully resign *his* will unto Thee, to suffer what Thou inflicttest, that *he* may be the more disposed to do readily whatsoever Thou commandest; through JESUS CHRIST our LORD. *Amen.*

O LORD, we beseech Thee, give Thy servant such a strong sense of Thy fatherly love to *him*, and care over *him*, under this *his* sore affliction, as may make him heartily love Thee, and entirely confide in Thee, and absolutely resign both soul and body to Thy wise disposal. Help *him* in remembrance of Thy past loving-kindness, so to trust in Thy goodness, to submit to Thy wisdom, and meekly to bear with what Thou thinkest fit to lay upon *him*, that *he* may be brought to say at the last, It was good for me that I was in trouble. Grant this measure of grace unto this Thy servant, for Thy SON JESUS CHRIST His sake. *Amen.*

O LORD, Who art about our path, and about our bed, and spiest out all our ways; cause Thy servant to remember Thee, and meditate upon Thee in the night-watches. Make *him* to commune with *his* own heart. Let *him* make this advantage of *his* visitation, to search and try *his* ways; and so to judge *himself* that *he* may discover whatsoever *he* hath done amiss; and making due use of the leisure now granted *him*, may so turn unto Thee, as fully to make *his* peace with Thee, and not be condemned of

Thee, O LORD, in the world to come. Grant this, O FATHER, through JESUS CHRIST our Mediator and Redeemer. *Amen.*

¶ These two prayers next following are not to be used when the patient is bed-ridden: but only when suffering under prolonged sickness.

Look down, O LORD, we humbly beseech Thee, with an eye of compassion on this Thy poor distressed servant, who hath lain so long under Thy heavy hand: and by how much the outward man is decayed and brought low; by so much the more do Thou be pleased to help *him* in the inner man, by the gracious assistance of Thy HOLY SPIRIT, Who, with Thee, and Thy SON, reigneth ever One God, world without end. *Amen.*

For a longer continuance in the land of the living, and restoration to Assemblies of the Saints.

O ALMIGHTY GOD, with Whom nothing is too hard, and Who canst, if Thou wilt, bring up from the gates of death; Grant unto this Thy servant a longer continuance in the land of the living, and deliver *him* speedily from this sorrowful estate under which *he* has so long groaned. Grant Thy blessing to *him*, we beseech Thee, that *he* may be again brought to rejoice before Thee in the assemblies of Thy Saints upon earth; or, if Thou hast otherwise disposed in Thy wise counsels, that *he* may be exalted to praise Thee in the great Assembly of Saints and Angels in Heaven; through JESUS CHRIST our LORD and only SAVIOUR, to Whom, with Thee and the HOLY SPIRIT, be all praise and glory for ever and ever. *Amen.*

¶ But the two next following may be used in either case.

O LORD JESU CHRIST, Who hast appointed for men the blessings and solemnities of Thy Worship; and yet hast been pleased to deny Thy servant the

For church privileges and blessings in his house.

privileges of the solemn assembly ; Grant that though absent, *he* may be strengthened by the prayers of the faithful as though *he* were present with them ; and that the ministry of *his* Spiritual Guide may be effectual to *his* soul's health. Hear all the prayers of *his* friends for *him* everywhere, and send Thy good Spirit to be *his* Comforter, and Thy good Angels to be *his* guardians. Hear us, for Thy mercies' sake, O blessed LORD, Who, with the FATHER and the HOLY SPIRIT, livest and reignest one GOD, world without end. *Amen.*

O LORD, Who makest all things work together *For thankfulness* for good to them that love Thee ; *under confinement.* Make Thy servant thankful that Thou hast, it may be, by confinement and affliction, kept *him* from the company of those whose evil communication might have corrupted *him* ; and hast taken *him* out of a world, by whose snares and temptations *he* might have been led to forsake Thee, and turn from the way of Thy commandments ; and that Thou hast taken this way to secure *him* to Thyself and make *him* a partaker of Thy joy. O grant that *he* may not by murmuring and repining hinder this Thy desire being fulfilled in *him* ; through JESUS CHRIST our LORD. *Amen.*

¶ This prayer next following shall be used only where the person visited is bed-ridden.

O LORD GOD of all comfort, our Strength in the *For comfort in* time of trouble ; Have pity, we entreat Thee, on this Thy servant, upon whom Thou seemest to have long since passed sentence that *he* shall never come down from this bed on which *he* is gone up. O do Thou sweeten this confinement to *him*. Support *his* spirits, which are apt to droop under it : refresh *his* mind, which is apt to be uneasy and melancholy at the thought of it ; and do Thou make all *his* bed for *him*, giving sleep to *his* eyes and slumber to *his* eyelids, that so it may com-

fort *him* under *his* confinement. These and all other mercies, we ask in the Name of JESUS CHRIST our LORD. *Amen.*

¶ These prayers next following should be added when the infirm and bedridden person is aged.

O ALMIGHTY LORD, Whose years endure through-
For due prepara- out all generations; Grant unto
tion for death. this Thy servant, who is going
 down to the grave, and who looketh for no more
 good days but only labour and sorrow in this
 world, that *he* may make *his* peace with Thee
 before *he* goes to *his* long home, from whence there
 is no returning. O spare *him* a little that *he* may
 recover *his* strength, before *he* go hence and be no
 more seen. Give *him* grace, O Almighty FATHER,
 so to number *his* days, that *he* may apply *his* heart
 unto wisdom. Let *his* loins be girded about, and
his light burning, that *he* may be in constant readi-
 ness for Thy coming, O LORD, at whatsoever hour it
 shall please Thee to call *him*. Grant this, O FATHER,
 through JESUS CHRIST, our blessed SAVIOUR. *Amen.*

O LORD GOD, Who hast made the days of man as
For a right de- a span long, and his age even as
struction of remedia- nothing in respect of Thee; Forgive,
tion of days we beseech Thee, Thy servant all the
 manifold transgressions which, in the long course of
his many years, *he* has committed against Thee: and
 enable *him* to spend what little of *his* life yet re-
 mains, in Thy fear and to Thy glory. Accept, we
 beseech Thee, *his* prayers and services, imperfect
 though they be, by reason of the weakness of *his*
 body and mind. And finally by the grace of Thy
 HOLY SPIRIT, so strengthen *him*, that, fighting with
 all perseverance the good fight of faith, *he* may con-
 tinue Thine to the last, and finally be received into
 the mansions of everlasting bliss; through the
 merits of JESUS CHRIST, our blessed Mediator and
 Redeemer. *Amen.*

¶ These following to be used in any case as the Minister thinks fit.

O LORD, Who alone givest medicine to heal our sickness; Give Thy blessing, we beseech Thee, to the means now used for the recovery of this Thy servant; and if it be Thy blessed will, make them so effectual for that end, that the voice of joy and health may be again restored to *his* dwelling; through JESUS CHRIST our blessed SAVIOUR. *Amen.*

GIVE this Thy servant patience, O merciful LORD, towards all those who charitably minister to *his* needs, and attend about *him*; that *he* may never weaken their hands, nor distress their hearts, by fretfulness at their counsel, or causeless anger at their kind endeavours. But grant that *he* may on all occasions with meekness and thankfulness receive their good offices; through JESUS CHRIST our LORD. *Amen.*

¶ Then may be said this General Intercession.

O Thou That art the Hope of all the ends of the earth; Remember every work of Thy hand for good; and visit the world in Thy mercy.

O Thou Who didst die and rise again, that Thou mightest be LORD both of the dead and living, whether we live or die, Thou art our LORD; whether living or dying; Have mercy upon us, O LORD.

O Thou That art the Helper of the helpless, and a Refuge in the time of trouble; Remember all who are in necessity and need Thy help.

O Thou Who hast purchased and redeemed Thy congregation of old: Be mindful of Thy holy Church, from one end of the earth to the other; grant her Thy peace and establish her even unto the end of the world.

O Thou Who hast promised that those who do good in their generation shall in no wise lose their reward; Be mindful of all who bring forth the fruit of good works in Thy holy Churches; and those

who remember the poor and needy : Repay them with Thy rich and heavenly gifts : Grant unto them for earthly things the blessings of Heaven ; for corruptible those that fade not away ; for temporal those that endure for ever.

O Thou before Whom cometh the sorrowful sighing of the prisoners ; Be mindful of all who are in captivity, or in prison, of all who strive hard for their daily bread, of all who labour in mines : Grant to the traveller a safe return, health to the sick, and freedom to those in bonds.

O Thou by Whom Kings do reign and princes decree justice ; Be mindful of all religious and faithful rulers, and specially our Queen Thy servant : speak to her heart such good things as shall be profitable to Thy Church and people.

O Thou Who visitest the earth, and blessest it, and makest it very plenteous ; Fill our garners with all manner of store : Preserve families in peace and concord : Nourish infants : Guide the young : Sustain the aged, and comfort the feeble-minded.

O Thou That art the Strength of them that put their trust in Thee ; Defend us, who now pray unto Thee, from all adversity. Vouchsafe us peaceful and happy lives, bring us to tranquil and Christian deaths ; and grant us a portion in Thy Kingdom hereafter ; and all for JESUS CHRIST His sake. *Amen.*

Visit, we beseech Thee, O LORD, this dwelling, and drive far from it all the snares of the enemy. Let Thy holy Angels abide in it and keep it in peace, and let Thy blessing be ever upon us ; through JESUS CHRIST our LORD. *Amen.*

¶ Then the Priest, standing up, shall pronounce this blessing

Unto God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace both now and evermore. *Amen.*

An Office
for
One about to undergo an Operation.

¶ The Priest when he cometh into the sick man's presence shall say :

PEACE be unto you.

¶ Then shall he proceed as followeth :

Priest. Our help is in the Name of the **LORD** ;

Answer. Who hath made heaven and earth.

Priest. Blessed be the Name of the **LORD** ;

Answer. Henceforth, world without end.

Glory be to the **FATHER**, &c.

As it was in the beginning, &c. Amen.

Qui habitat. Ps. xci.

Whoso dwelleth under the defence of the Most High : shall abide under the shadow of the **ALMIGHTY**.

I will say unto the **LORD**, Thou art my hope, and my strong hold : my **GOD**, in Him will I trust.

For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

For Thou, LORD, art my hope : Thou hast set Thine house of defence very high.

There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For He shall give His Angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon Me, therefore will I deliver him : I will set him up, because he hath known My Name.

He shall call upon Me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

With long life will I satisfy him : and show him My salvation.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Dominus regit me. Ps. cxviii

The LORD is my Shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then, addressing the sick man, he shall say :

Hear the words of the Epistle of Saint Paul the Apostle to the Hebrews, in the eleventh chapter, at the thirty-sixth verse.

OTHERS had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ; (of whom the world was not worthy ;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS the author and finisher of our faith : Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him That endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children,

My son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of Him : for whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, GOD dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the FATHER of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous ; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees : and make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

¶ Then, all kneeling, he shall say,

REMEMBER not, LORD, our iniquities, nor the iniquities of our forefathers ; Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good LORD.

¶ Then the Minister shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. O LORD, save Thy servant ;

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him* ;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O LORD, a strong tower,

Answer. From the face of *his* enemy.

Minister. O LORD, comfort *him* as *he* lieth sick upon *his* bed ;

Answer. And make Thou all *his* bed in *his* sickness.

Minister. O LORD, hear our prayers.

Answer. And let our cry come unto Thee.

Let us pray.

ALMIGHTY and Everlasting God, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity ; We beseech Thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. *Amen.*

ALMIGHTY and Everlasting God, Who, of Thy tender love towards mankind, hast sent Thy SON, our SAVIOUR JESUS CHRIST, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility ; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection ; through the same JESUS CHRIST our LORD. *Amen.*

We humbly beseech Thee, O FATHER, mercifully to look upon our infirmities ; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and

confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory ; through our only Mediator and Advocate, JESUS CHRIST our LORD. *Amen.*

O GRACIOUS LORD, by Whose Word man lives,
For a blessing on the surgeon's skill. and not by any human means alone ; Direct, we pray Thee, the hand of him who is about to operate on the body of this Thy servant, and prosper his skill to a merciful and blessed issue. Let not, O LORD, Thy servant's confidence in man's aid, in any wise lessen *his* dependence on Thee ; but make *him* sensible that every good gift is from Thee, and that it is Thy blessing only that maketh the means used effectual. Hear us, O merciful God, for JESUS CHRIST's sake. *Amen.*

O GOD, our Refuge and Strength, Who art a present help in time of trouble ;
For comfort under his suffering, and strength to sustain it Look graciously, we most humbly beseech Thee, upon this Thy servant, and (if it be Thy blessed will) send *him* ease and comfort in this time of *his* great distress. Strengthen *him*, O blessed LORD, with the consolations of Thy HOLY SPIRIT, and lay not more upon *him* than Thou wilt enable *him* to bear ; through JESUS CHRIST our Only Mediator and Advocate. *Amen.*

O ALMIGHTY FATHER, Who dost control the wills
For resignation and submission and affections of man ; Let not this Thy servant murmur or repine under any affliction which Thou seest fit to lay upon *him* ; but give *him*, we beseech Thee, a meek and quiet submission to Thy will, that *he* may with patience wait till Thou seest fit to deliver *him*. Suffer not the extremity of *his* pains to transport *him* into any rash or unbecoming expressions, or cause *him* to entertain hard thoughts of Thy providence ; but, whatever evils or sorrows *he* may feel, let *him* still love Thee, and believe Thee, even whilst Thou art

smiting and correcting *him*, to be a kind and merciful FATHER; Who with the SON and the HOLY GHOST, livest and reignest, one GOD, world without end. *Amen.*

O MERCIFUL LORD, Give this Thy servant patience towards all those who charitably minister to *his* needs, and attend about *him*; that *he* may never weaken their hands, nor distress their hearts, by fretfulness at their counsel, or causeless anger at their kind endeavours. But grant that *he* may with meekness and thankfulness receive their good offices; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall he say.

SON of GOD, Redeemer of the world,
Have mercy upon this Thy servant.

By Thy tender love to man,
Have mercy upon *him*.

By Thine agony in the garden,
Have mercy upon *him*.

By Thy hard beating and scourging,
Have mercy upon *him*.

By Thy crowning with thorns,
Have mercy upon *him*.

By Thy bearing of Thy cross, when Thou wentest to death,
Have mercy upon *him*.

By the piercing of Thy hands and feet,
Have mercy upon *him*.

By the lifting up of Thy most holy body upon the cross,
Have mercy upon *him*.

By the love Thou hadst, hanging three hours on the cross alive,
Have mercy upon *him*.

By Thy thirst, and receiving gall,
Have mercy upon *him*.

By Thy bowing of the head upon the cross,
Have mercy upon *him*.

By Thy giving up the ghost,
Have mercy upon *him*.

By all the labour, and weariness, sorrow and heaviness, that Thou sufferedst, from the day of Thy nativity unto the hour of the departure of Thy soul from Thy body,

Have mercy upon *him*.

By Thy glorious and powerful resurrection,
Have mercy upon *him*.

By Thy marvellous ascension up into heaven,
Have mercy upon *him*.

By Thy divine consolation, and sending down of the HOLY GHOST upon Thine Apostles, comfort us, LORD, evermore, by the same HOLY GHOST, and
Have mercy upon *him*.

¶ Then shall the Priest add,

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed us ; Save us, and help us, we humbly beseech Thee, O LORD.

¶ Then standing, the Priest shall say.

The Almighty LORD, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our LORD JESUS CHRIST. *Amen*.

¶ And after that shall say.

Unto God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen*.

An Office
for
A Person in a state of Insensibility.

¶ The Priest, when he cometh into the sick person's presence, shall say to the friends of the person visited :

PEACE be unto you.

¶ Then, all kneeling, he shall say.

REMEMBER not, **LORD**, our iniquities, nor the iniquities of our forefathers ; Spare us, good **LORD**, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good **LORD**.

¶ Then the Minister shall say

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our **FATHER**, &c.

But deliver us from evil. **Amen.**

¶ Then the Minister, standing up, shall say

Hear the words of holy Scripture, written in the twentieth chapter of the Acts of the Apostles, at the seventh verse.

AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

My brethren, let us give thanks to God for the comfort of His holy Scripture. We here evidently see that He is LORD over all things, and directs, as He pleases, all that happens upon earth. It is in Him to cast down to the ground, and to lift up again. We know how prevalent the prayer of faith is with Him; wherefore, as Saint James teaches, it is our duty to pray one for another, and especially for those who, like this our *brother*, cannot pray for themselves. If it be His blessed will, and He think it best for our *brother* and for ourselves, that *he* should be restored from this state of insensibility, He will assuredly hear our prayers, which we with faith put up to Him. We know that the prayer of faith will remove mountains. But, even should He be otherwise minded; yet our prayers will not go unheeded in the courts of heaven. They will prevail for *him*.

there, if *he* be not altogether unworthy of them; and for ourselves, in proportion to the sincerity of our hearts towards God in offering them. Let us, therefore, make our prayers to Almighty God to restore to this our *brother* the use of *his* faculties; and, in any case, to forgive *him* all the offences of *his* life past, for which *he* is now unable *himself* to pray that God's wrath may be turned from *him*.

¶ Then all kneeling, the Priest shall say,

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech Thee, O LORD.

O LORD JESU CHRIST, Who didst come with *For CHRIST'S healing in Thy wings; Give ear to us.* our prayer; and as when certain, in Thy holy Gospel, because they could not for the press come near Thee, in faith let down their incapable sick into Thy presence from a roof, and Thou didst restore the helpless man; even so now reject not, but with all mercy graciously receive, our petitions for this our *brother* in *his* sorrowful estate: for that which Thou dost will, Thou art able to perform, Who with the FATHER and the HOLY GHOST, art one God, world without end. *Amen.*

O God, Thou Preserver of Men, Who seest our *For removal of insensibility.* frailty, how soon our senses may fail us, and our understanding depart from us, so as even to reduce the most strong in mind to less than infant helplessness; Look down from heaven, we beseech Thee, upon Thy poor servant, here lying insensible under the weight of Thy chastising hand; and so dispel the clouds of darkness which, obscuring our *brother's* understanding, now render *him* a companion for the dead, that *his* soul may again bless and praise Thy Holy Name; through JESUS CHRIST our LORD. *Amen.*

O LORD GOD Almighty, Whose wisdom is infinite;
For God's pardon and acceptance of the sick person. and Whose ways are past finding out;
 If it be Thy will to remove Thy
 servant hence in the state of insensibility; pardon, we beseech Thee, all *his* offences, and accept of *his* preparation and repentance made before the inroads of this grievous affliction. Receive *him*, O LORD, into the arms of Thy mercy; that so this short night may quickly be turned into everlasting day, and after these dark shadows are removed, *he* may find *himself* there, where in Thy light *he* may see light for ever; through JESUS CHRIST our LORD.
Amen.

¶ Then the Priest alone standing shall say.

CHRIST, That died for thee, keep thee from all evil. *Amen.*

CHRIST, That loved thee so dearly, have mercy upon thee. *Amen.*

Preserve, O LORD, the soul of Thy servant, as Thou didst Noah in the flood. *Amen.*

Preserve, O LORD, the soul of Thy servant from the malice of Satan, as Thou didst David from all his enemies. *Amen.*

Preserve, O LORD, the soul of Thy servant, as Thou didst Daniel from the mouth of the lions. *Amen.*

Preserve, O LORD, the soul of Thy servant, and deliver *him*, as Thou didst Thy Apostles Paul and Barnabas out of prison at midnight. *Amen.*

From this black darkness,

Deliver *him*, O LORD.

By Thy descent into hell, and victory over death and darkness,

Deliver *him*, O LORD.

By Thy resurrection from the dead the third day,
 Deliver *him*, O LORD. *Amen.*

¶ Then let him say,

GOD the **FATHER**, Who hath created thee ; **GOD** the **SON**, Who hath redeemed thee ; **GOD** the **HOLY GHOST**, Who hath infused His grace into thee ; preserve thee in all thy trial, and lead thee the way to everlasting peace. *Amen.*

¶ In the case of one who has been overtaken by a sudden and dangerous surprise, as by a mortal wound or such other visitation, and is unable, from pain or stupor, presently to undergo the inquiry of the Visitation Office, the Priest shall begin this Office as at p. 129, and then proceed with such of the prayers following as opportunity admits :

O GOD, our Refuge and Strength, &c.

O Almighty FATHER, Who dost control, &c., *as at p. 126.*

O ALMIGHTY and Merciful **GOD**, Who hast in
That the patient may profitably try his ways. Thine infinite wisdom torn and smitten this Thy poor afflicted servant :
 Be pleased to remember *him* in *his* low estate, and of Thy great mercy so help *him* to find out what has provoked Thee to anger against *him*, that *he* searching out and trying *his* ways may incline *his* heart unto Thee, and turn from all *his* iniquity ; through **JESUS CHRIST** our **LORD**. *Amen.*

O LORD JESU CHRIST, Who wast wounded for
For forgiveness of sin and recovery of body. our transgressions, and bruised for our iniquities ; Forgive and heal Thy servant who has sinned against Thee.
 Say unto *him*, Thy sins be forgiven thee ; and in Thy good time repair the breaches made in *his* body, and raise *him* up to glorify Thy Name, Who with the **FATHER** and the **HOLY GHOST** livest and reignest, ever one **GOD**, world without end. *Amen.*

O MOST GRACIOUS FATHER; LORD of heaven and earth, Judge of the living and the dead; we beseech Thee spare our *brother* a little that *he* may recover *his* strength before *he* go hence and be no more seen. But if Thou hast otherwise decreed, let Thy wonderful compassion supply to *him* the want of the usual measures of time for repentance and the trimming of *his* lamp; and let the greatness of this calamity be accepted by Thee as an instrument to procure pardon for those defects which may have brought this accident upon Thy servant; through JESUS CHRIST our blessed LORD and SAVIOUR. *Amen.*

O ALMIGHTY LORD, stir up in our *brother* a great *For effectual contrition.* and effectual contrition, that *his* hatred against sin being great, and *his* love to Thee full of zeal, *he* may in a short time do the work of many days. And as Thou regardest the heart and the measures of the mind more than the delay and the measures of time, let it be Thy pleasure to rescue the soul of Thy servant from all the punishment *he* deserves, and all the evils that *he* fears; that in the songs which to eternal ages Thy saints and holy Angels shall sing to the honour of Thy Mighty Name, it may be reckoned among Thy glories, that Thou hast redeemed this soul from the dangers of an eternal death; through JESUS CHRIST our LORD. *Amen.*

O LORD, Who alone givest, &c.

Give this Thy servant patience, &c., as at p. 119.

¶ Then let the Priest add the Supplications at p. 132, [CHRIST, that died for thee, &c.] with the Blessing.

¶ In the case of one suddenly called to depart this world, let the Priest use Sutton's Lection, 11, for which see *infra*.

¶ In time of pestilence, if the Priest be called to visit one suddenly stricken therewith, who, by reason of the suddenness and violence of the visitation, cannot be examined and dealt with according to the Office for the Visitation of the Sick, let him begin, as at p. 129; and after the LORD'S Prayer shall be said the Psalm,

De profundis. Ps. cxxx.

Out of the deep, &c. (See Penitential Psalms. p. 269.)

¶ Then let the Priest say.

O LORD GOD, great and powerful, Who hast in
That he may not be cut off. Thine unsearchable wisdom seen fit to
 suffer the grievous pestilence, where-
 with Thou now scourgest this people, to take hold
 upon this Thy servant; Mercifully vouchsafe to take
 off Thy hand from smiting *him*, and to grant that
 by Thy help *he* may be preserved under this stroke,
 and raised up again from this fearful sickness. Or if
 it be Thy will thus to take *him* to Thyself, suffer *him*
 not, we beseech Thee, to be cut off so suddenly in
 this visitation, as that he may want time to make
 his peace with Thee; through JESUS CHRIST our
 LORD. Amen.

¶ Then let him add these Prayers, or as many of them
 as opportunity will admit of.

O Most Gracious FATHER, &c. }
 O Almighty LORD, stir up, &c. } as at p. 134.

O LORD, Who alone, &c. }
 Give this Thy servant, &c. } as at p. 119.

O LORD, our only Shield and Defence against
For the preser- the pestilence that walketh in dark-
vation of those ness, and the sickness that destroy-
about the sick. eth in the noon-day; Be pleased to

stretch out Thy strong right hand and Thine arm over us, and all, whether physicians, or attendants, or friends, who minister unto this Thy servant. Set Thy saving mark upon us, and upon our houses, and give order to the destroyer not to hurt us. And be mercifully pleased, in Thy good and speedy time, to charge the destroying Angel to stay the Pestilence from this nation and people. Hear us, O most merciful LORD, for Thy dear SON JESUS CHRIST's sake. *Amen.*

¶ Then, if time and opportunity suffer, let the Priest add the supplications, at p. 132, CHRIST That died for thee &c., concluding always with the following:

O SAVIOUR of the world, &c.

The Almighty LORD, Who is a most strong, &c.

Unto God's gracious mercy, &c.,

as at the end of the Order for the Visitation of the Sick.

An Office

to be used for

A Sick Woman with Child.

Note : In a dangerous sickness, the sick woman is to be treated as other sick persons ; and the Priest should go straight to the Visitation Office.

¶ The Priest, when he cometh into the sick person's presence, shall say,

PEACE be unto you.

¶ And then, all kneeling, he shall say,

REMEMBER not, **LORD**, our iniquities, nor the iniquities of our forefathers : Spare us, good **LORD**, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer Spare us, good **LORD**.

¶ Then the Minister shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our **FATHER**, &c.

But deliver us from evil. Amen.

Minister. O LORD, save this woman Thy servant ;

Answer. Who putteth her trust in Thee.

Minister. Be Thou to her a strong tower,

Answer. From the face of her enemy.

Minister. O LORD, comfort her, as she lieth sick upon her bed ;

Answer. And make Thou all her bed in her sickness.

Minister. LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Let us pray.

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon her with the eyes of Thy mercy, give her comfort and sure confidence in Thee, defend her from the danger of the enemy, and keep her in perpetual peace and safety ; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall be said,

Veni Dominus. Ps. cxxvii.

Except the LORD build the house : their labour is but lost that build it.

Except the LORD keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so He giveth His beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the LORD.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the FATHER, &c.

As it was in the beginning, &c. *Amen.*

Exaudiat te Dominus. Ps. xx.

The LORD hear thee in the day of trouble; the Name of the GOD of Jacob defend thee;

Send thee help from the sanctuary: and strengthen thee out of Sion;

Remember all thy offerings: and accept thy burnt-sacrifice;

Grant thee thy heart's desire: and fulfil all thy mind.

We will rejoice in thy salvation, and triumph in the Name of the LORD our GOD: the LORD perform all thy petitions.

Now know I, that the LORD helpeth His anointed, and will hear him from His holy heaven: even with the wholesome strength of His right hand.

Some put their trust in chariots, and some in horses: but we will remember the Name of the LORD our GOD.

They are brought down, and fallen: but we are risen, and stand upright.

Save, LORD, and hear us, O King of heaven: when we call upon Thee.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then shall the Minister say,

Hear the words of holy Scripture, written in the first Epistle of Saint Paul to Timothy, in the second chapter, at the thirteenth verse.

ADAM was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.

Well-beloved, you hear in this Scripture that the woman being deceived was in the transgression: that is, that Eve, giving way to the temptation of the devil, was the first to break GOD's commands, and

induced Adam to do the same ; and that, in consequence, she received a greater punishment than the man. And the punishment God pronounced upon her, as it is written in the Book of Genesis, was, that her sorrow and her conception should be multiplied, and that in sorrow she should bring forth children. This penalty, as the Apostle intimates, has descended to all the daughters of our first parent. But that you may not be without comfort in your present great trial, as though you were suffering cheerlessly and without hope of relief under the wrath of Almighty God, the Apostle tells you, that notwithstanding the woman was in the transgression and brought this evil upon herself and her posterity, she should yet be saved in child-bearing. And by this he means, that by the bearing of a CHILD, or by a CHILD being born, should the sufferings of woman in childbirth be sanctified, the greater penalty of her sin be removed, and she herself be saved. For in this saying the Apostle Saint Paul plainly refers to those words of the Prophet Isaiah, For unto us a Child is born : even the Child JESUS CHRIST, of the Virgin Mary. Herein then was the extreme penalty of the sin of the first woman done away. For as woman was first in the transgression and made the instrument of the devil to tempt man, so was woman chosen as the vessel whereby the SAVIOUR was born into the world, and made the instrument of the HOLY GHOST to bear the promised CHILD. And the curse, which by the first woman's sin came upon womankind, by CHRIST's birth of the second woman, was deprived of its sting. CHRIST, by His conception in the womb of the blessed Virgin, hath sanctified the sufferings of woman in the pangs of childbirth ; and her sharp trials are, through Him, accepted before God, and made instruments of salvation. And further, the Apostle, when he says she shall be saved in child-bearing, or in the generation of sons, and adds this condition, If they

continue in faith and charity and holiness with sobriety, has likewise respect to the nurture and education of her children ; for education is, as it were, the complete generation and formation of sons. The sum, then, is this, that notwithstanding that solemn curse which GOD pronounced upon woman, the mother shall be saved in child-bearing, through and by means of HIM Who was born as a child into the world ; provided however that she do not defeat GOD's mercy towards her, by neglecting to bring up her children in the nurture and admonition of the LORD ; and that, in short, she fail not to do all in her power that they continue in faith and charity and holiness with sobriety.

¶ And here he shall further say,

Therefore, well-beloved, during this most critical period of your existence, when you are called to bear your portion of that curse, which first came upon the mother of all living, you cannot give too much attention to the regulation of the mind and affections. It is, I believe, an indisputable fact, that the body of the unborn child is affected by impressions made upon the mother's mind ; and it is no less certain, that intellectual and moral habits and dispositions are transmitted from parents to their offspring. This surely should make every mother most watchful and diligent in the cultivation of her own mind and heart. It may be of the utmost consequence to the future comfort and even eternal welfare of your child, that you should discipline your own mind, regulate your affections, and subdue your evil passions ; lest, through your heedlessness, you transmit to your offspring that distressing irritability of temper and body which renders the lives of many so wretched. The very possibility that our own infirmities and weaknesses may be entailed upon our children, ought to make every Christian mother most

earnest in cultivating that pure, calm, and heavenly frame of mind, which is so essential to her peace and everlasting welfare. But this victory over self, this subjugation of the evil habits and tempers which cleave to us, can only be effected by a life of faith and prayer; a life spent in close and constant communion with the Source of all holiness and strength. It is my duty, then, earnestly to exhort you, as you love your offspring, as you desire to see them happy and useful, as you hope to meet them in heaven, to seek at all times, but more especially now, that grace which can alone subdue the worldly spirit, and unholy tempers which so frequently mar the peace and welfare of families. Cultivate that calm, prayerful, self-denying spirit which will keep in check the irritability peculiar to your condition: and so regulate your own heart, that you may be able to lead the affections of your children heavenward. Be frequent and fervent in prayer. Dismiss all painful subjects from the mind, and let your reading, meditation, and conversation, be hallowing, solid, instructive, and cheerful; and you will thus become a more devout Christian, a happier woman, and a better mother; and may thus be God's blessed instrument in training your beloved children to holiness and usefulness in this life, and preparing them for everlasting happiness in the world to come.

¶ Then, all kneeling, the Priest shall say,

Let us pray.

O ALMIGHTY God, the Help of all that put their
For strength trust in Thee, and the support of
and courage. the weak; Look with pity upon this
 woman, at the best a weak and helpless creature,
 but much more now, when Thou hast added weakness to weakness, and to child-bearing the burden of a grievous sickness; Be Thou graciously pleased to proportion in her Thy strength to her weakness, and as pains and sorrow take hold upon her, inspire

her with fresh vigour and courage to rely upon Thee, to Whom, with the SON and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

O LORD GOD, the Fountain of life, Who bringest
For a happy issue. strength out of weakness, and health out of sickness; We beseech Thee to make this woman in Thy good time a joyful mother of a hopeful child, which may do good in its generation, and be an instrument of Thy glory here, and a blessed inhabitant of Thy heavenly kingdom hereafter; through JESUS CHRIST our only Mediator and Advocate. *Amen.*

¶ Then standing, the Priest shall say.

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon thee, and remain with thee for ever. *Amen.*

A prayer for a sick woman with child, when danger is apprehended, to be used with the Visitation Office.

O BLESSED LORD GOD, Who for the offence of
For delivery without peril of death. the first woman didst denounce and impose an inevitable curse upon all her posterity, namely, that they should conceive in sin, and be subject to many grievous pains, and should bring forth their children with great danger; Assuage, we beseech Thee, of Thy goodness, the sharpness of that decree, and preserve this woman, that she may overcome and escape this great danger, and be delivered of the fruit of her body, without peril of death; and that it may safely be brought to the sacred font of Baptism, and be regenerated and engrafted into the mystical body of CHRIST, and made partaker of His Death and Passion. And as Thou hast of Thy bounty given bodily life to it and her, so grant to them both life spiritual; and so

sanctify their bodies and souls here, that hereafter they may live among Thy blessed Saints for ever, in the life to come; through the merits and mediation of JESUS CHRIST Thy SON our SAVIOUR, Amen.

¶ If the Minister be in the house when the woman is in the time of her travail, he shall summon such of the family as may be spared, to prayer, and kneeling down shall say :

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. Be not far from us, O LORD.

Answer. Thou art our Succour, haste Thee to help us.

Let us pray.

O MOST Mighty LORD, Who hast, by Thy great mercies, encouraged us to expect with quiet and patient minds the issue of Thy wise and good providence; We most humbly commend Thy servant, our dear sister now in the pains and peril of child-birth, to Thy care and blessing; and we beseech Thee, giving her a gracious deliverance, to ease her of the burden wherewith she labours; through JESUS CHRIST our LORD. Amen.

O LORD GOD, we beseech Thee, if it be Thy good pleasure, that her deliverance may be as speedy as her cries unto Thee are loud; or, that her patience may be as great and enduring as her pains are long and grievous, through JESUS CHRIST our LORD. Amen.

O THOU Who ripenest the fruits of the earth,
For joyful deli. and then givest us the gathering
erance. of them to our comfort; Bless,
 we beseech Thee, the endeavours of those who
 assist her; bring the fruit of her womb to ma-
 turity, and deliver it safe into Thy servant's hand,
 as a new pledge of Thy goodness to her; that so
 it may become an instrument of Thy glory, and
 a future comfort and blessing to her, who now
 travails with it in her pain. Hear us, O FATHER of
 mercies, for JESUS CHRIST His sake. *Amen.*

¶ But if the woman cannot be delivered without diffi-
 culty and hazard, then let him, after the LORD'S
 Prayer, say the short sentences and prayers following:

Minister. Our help is in the Name of the LORD;

Answer. Who hath made heaven and earth.

Minister. Blessed be the Name of the LORD;

Answer. Henceforth world without end.

Minister. O LORD, look upon Thy servant's ad-
 versity and misery;

Answer. And forgive her all her sin:

Minister. That she may show the voice of
 thanksgiving;

Answer. And tell of all Thy wondrous works.

Minister. Thou art her Helper and Redeemer.

Answer. Make no long tarrying, O God.

Minister. O be Thou her help in this time of
 her trouble;

Answer. For without Thee, vain is the help of
 man.

Minister. O LORD, let it be Thy pleasure to
 deliver her;

Answer. Make haste, O LORD, to help her.

Let us pray.

O Blessed LORD God, Who for, &c. (*see p. 142.*)

O LORD GOD, Who art the Refuge of the distressed ; We, Thine afflicted servants, *For strength in a hazardous delivery.* do now offer up our supplications at the throne of Thy Majesty, in the behalf of Thy servant our sister, who is in great pain and suffering. O LORD GOD, Who hast been pleased to bring the child to the birth ; Hear Thy servant when she crieth out in her pangs, and ourselves crying unto Thee in sympathy with the sorrows of our own flesh ; and grant that she may not be without strength to bring forth, but be so blessed in her travail as that she may rejoice in the work of Thine hands ; through JESUS CHRIST our LORD. *Amen.*

O GRACIOUS LORD, by Whose Word man lives *For a blessing on medical skill.* and not by any human means alone ; Strengthen, we pray Thee, the hand of him to whose medical skill our sister is now committed, and prosper his ability to a merciful and blessed issue. Let not, O LORD, our confidence in man's aid in any way lessen our dependence on Thee ; but make us sensible that every good gift is from Thee, and that it is Thy blessing only that maketh the means used effectual. Hear us, O merciful God, for JESUS CHRIST's sake. *Amen.*

O LORD, the God of all comfort, consider the *For comfort and resignation.* low estate of Thine handmaid ; and we beseech Thee, forasmuch as she putteth her whole trust in Thee, accept her tears and assuage her pain ; and as shall seem most expedient for her, deliver her soul from death, her eyes from tears, and her feet from falling. Or if in Thy Fatherly Providence, to which we pray she may willingly submit herself, Thou hast determined otherwise concerning her ; may Thy blessed will, O God, be done : Dispose of her, either to life or death, as Thou pleasest. Only, whether living or dying, let her still please Thee, and have Thee for her portion for ever ; through JESUS CHRIST our LORD. *Amen.*

OFFICE FOR A SICK WOMAN WITH CHILD. 145

¶ And at the end of each of these two latter offices, the Priest, standing, shall say.

The LORD bless us, and keep us; the LORD lift up the light of His countenance upon us, and give us peace, both now and evermore. *Amen.*

An Office

for

One who has attempted Suicide.

¶ The Priest having ascertained the circumstances of the attempt, and the motives to it, as also his faith in Divine Providence, shall address the person visited, as follows.

DEARLY beloved *brother*, I am heartily grieved at the cause which brings me to you. For your case, as you must be yourself aware, is widely different from that of a person labouring under suffering or affliction from the immediate hand of God. Your present troubles have come upon you by your own act and deed, and not only so, but in violation of the direct command of Almighty God. You know that in the sixth commandment, He has distinctly enjoined, Thou shalt do no murder, which command, you must observe, as strictly forbids a man to attempt his own life as that of another; for it is not said, Thou shalt not murder thy neighbour, or, Thou shalt not kill thy brother, but, Thou shalt do *no* murder, no murder at all, that is, on any man living. And manifestly, as we are commanded to love our neighbour as ourselves, so in a far higher degree are we forbidden to do that towards ourselves which both

reason and the law of God forbid our doing to our neighbour. And consider, that even reason and natural feeling view the act of murder as so much the more heinous, by so much as the blood shed is nearer to a man's self. Thus, murderers of parents or murderers of brethren, are universally looked upon with abhorrence; much more then do even the feelings of our nature show us, that he who sheds his own blood is a murderer of the worst character. Remember also that Holy Scripture plainly tells us that our life is the gift of God, and it is evidently sinful to dispose of that which He bestows upon us, in a manner contrary to His plain command. And the Apostle Saint Paul tells us, that we are not our own; but are bought with a price, and that therefore, we are to glorify God not only with our spirits, but also with our bodies, which are His. If then, as is evident, our bodies are God's, and bestowed upon us in order therewith to glorify Him, you must see the awful sin of so fearfully abusing as to destroy them.

Consider too, how plainly the wrath of God is declared against self-murder, by His suffering the greatest of all sinners, Judas Iscariot, to fall into it. The history of that most miserable man leads me to observe that God will not suffer any one to fall into such a crime as this, unless he have before tempted Him to withdraw His protection by some sinful courses perhaps long persisted in. Let me therefore, *brother*, very earnestly urge you to ponder over your past life; and examine whether some evil habit persisted in; the warnings of conscience unheeded or stifled; God's judgments and visitations disregarded; the public service of His Church forsaken; or private prayer entirely given up, may not have provoked God Almighty to turn away His face from you, to deliver you over to the imaginations of your own heart, and so permitted the devil to get the mastery over you. For you must plainly under-

stand that in this world we cannot be entire masters of ourselves : so that if we withdraw from the service of God, we by that very act become subject to that of the Devil, and give him a real power and mastery over our souls and bodies.

Consider, too, that if your intention of murdering yourself had been suffered to succeed, you would have gone into the presence of God without one moment for repentance. And does not this show you the anger of God against self-murder ? that in every other sin how deadly soever it may be, there is commonly an opportunity given to him that commits it to repent of it ; but the self-destroyer, if he succeeds in his design, is called to stand before the Judgment Seat of God fresh from the act of deadly sin and with his own blood, the blood of God's creature, on his guilty hands.

You know that we are very plainly told in Scripture that we shall all come to stand before the Judgment Seat of CHRIST to receive the things done in the body, whether they be good or bad ; that is, eternal happiness will be received by those who have done good, and a sentence of eternal punishment will be received by those who have done evil. We are told also that there is no repentance in the grave, but that as death leaves us so judgment will find us. Consider then, *brother*, what your portion would have been, if you had been no longer in this life, but in the unseen world.

Admitting that [as you say,] your troubles were overwhelming, your afflictions unendurable, your difficulties inextricable, and your perplexities harassing beyond measure ; yet reflect that they were not eternal. Did not the events of a few days or years bring them about, and must not the events of a few days or years have removed them ? Suppose they were even for your whole life, still the course of nature must at no long period have brought it to a close ; but the punishments of unrepented sinners in

the next world are never-ending. And if you found the trials of this life so hard to bear, how would you have dwelt with everlasting burnings? And when you think of these things, let them arouse you to real thankfulness to your Heavenly FATHER, Who was better to you than you were to yourself, Who had not quite cast you off, though you had so deeply provoked Him, but Who defeated your purpose, and has afforded you space for repentance.

Having put these things plainly before you, I now ask you, *brother*,

Do you confess the guilt and enormity of your attempt of murder against yourself?

Do you acknowledge that it is a sin against God, and His plain commandments?

Do you repent from your heart of this your intention?

Will you make application to God by prayer, if, perhaps, the thought of your heart may be forgiven you?

Are you sincerely thankful to Almighty God that He did not suffer your evil purposes to take effect, and that He has given you time for repentance?

Do you firmly resolve to employ the time He has so graciously vouchsafed you, in seeking to make your peace with Him and restoration to His favour, by amendment of life, and by the use of all other means which He has appointed, and shall be hereafter set before you?

And do you solemnly promise me, *in the Presence of Almighty God*, that you will never again intentionally seek to take away your life?

And will you, if you fall into extraordinary troubles and temptations, seek the aid of Almighty God and the counsel of some safe adviser?

¶ And if the person visited make a suitable reply to these questions, the Priest kneeling down, shall say the Psalm,

Miserere mei, Deus. Ps. li.

Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts; and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy Presence: and take not Thy HOLY SPIRIT from me.

O give me the comfort of Thy help again: and stablish me with Thy free SPIRIT.

Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou That art the God of my health: and my tongue shall sing of Thy righteousness.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then he shall say.

REMEMBER not, LORD, our iniquities, nor the

iniquities of our forefathers : Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good LORD.

¶ Then the Priest shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. O LORD, save Thy servant ;

Answer. Who putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. Be unto *him*, O LORD, a strong tower ;

Answer. From the face of *his* enemy.

Minister. Help *him*, O GOD our SAVIOUR ;

Answer. And for the glory of Thy Name, deliver *him* ; be merciful to *his* sins, for Thy mercy's sake.

Minister. O LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Minister

O LORD GOD, Who in Thy holy Gospel hast prom-

For pardon of his sin promised that all sin shall be forgiven unto those who truly repent and turn to Thee ; Look mercifully on this Thy guilty and offending servant ; forgive, we humbly beseech Thee, the thoughts of *his* heart against Thee, and against *himself* ; impute not unto *him* the evil *he* hath purposed and attempted against the life and body which Thou hast given *him* ; but deliver *him* from blood-guiltiness, O GOD, for JESUS CHRIST's sake, our only Mediator and Advocate. Amen.

Hear the History of Ahithophel, the self-murderer, taken out of the sixteenth and seventeenth chapters of the second book of Samuel.

AND the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of GOD: so was all the counsel of Ahithophel both with David and with Absalom. Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto

thee, from Dan, even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself and died, and was buried in the sepulchre of his father.

You hear in this Scripture, *brother*, the case of a wicked and evil man, who ended his life by laying violent hands on himself: and all the circumstances of his history show us, that he acted with as much deliberation against his own life, as the worst murderer does in taking the life of another man. He set his house in order; that is, he settled all his affairs as he would have done if death had been coming upon him in a natural way. And we may see that it was the state of his wicked mind which led him to this fatal crime of self-murder. For he was plainly a man of bad principles, such as do not restrain but encourage the evil passions of pride, covetousness, and ambition. His principles were the principles of the world, not the principles of religion derived from God. And as a worldly man he was a wise man; he did not sin through lack of knowledge; so far from it, that we read that his counsel and advice was sought for as

if a man had inquired at the oracle of God. If any man was at a loss how to act in a difficult case, here was a man who could tell him how to act for the best. He was like an oracle; his judgment was thought never to be under a mistake: But nevertheless he made a great mistake in one respect, as we learn from his history: that is, he left God out of the question; Providence made no part of his plan. He considered with great wisdom how he was to act, but he never considered how God would act: and the Gospel calls such people, who are wise without God, fools. And so Ahithophel was a fool; and he was more, he was a horrible sinner and seducer of others to sin. He gave his friend Absalom such devilish counsel, as induced him to commit adultery, to dishonour his father, to give scandal to a whole nation, to attempt murder, and to fly in the face of God Almighty; in a word, he advised him to break almost all God's commandments at once.

And see, now, what came of the counsel of this worldly-wise, wicked man: nothing but mortification and disappointment to himself. His pride, his vanity, and his ambition, were all disappointed, and his deep-laid plans defeated. He thought he should have been preferred to wealth and honour, and in place of this he saw nothing before him but disgrace and infamy. He now began to perceive that, as his counsel was against God, so God was against him, and turned his counsel into foolishness. And under this calamity, what had Ahithophel to bear him up? Nothing but the policy of a wicked man, which never supported any one long: it may indeed work well enough for a time; but if it breaks down, it falls to rise no more, and drags down its author with it. In the trouble of a righteous man there is hope; but in the trouble of the wicked there is none.

And Ahithophel, too, kept bad company; he joined himself in friendship with a wicked profligate, and an undutiful son, and took up with rebellious, evil men.

And again, another of his mistakes was, that when he did fall into trouble, he never told his grief, or opened his mind to anybody. In this, indeed, he was a more sullen sinner than the other self-murderer that Scripture tells us of, the traitor Judas Iscariot, for he did, in the agony of his mind, speak out, and said, I have betrayed the innocent blood. But then he spoke it to men almost as bad as himself, who would give him no comfort, but mocked him in his distress; as often happens among partners in iniquity, who, when trouble comes among them, leave one another to desperation and to death. But you see that Ahithophel was sullen and silent, and so the more readily fell a sacrifice to his violent temper.

In a word, *brother*, you see that this self-murderer was a man of no religion from the beginning. This world was the object of all his attention and affection: the pride of his own wisdom filled his heart: the desire of greatness excited his wishes: and to gratify his favourite passions he took up with bad company. Then disappointment came upon him; his counsel which was once so highly valued, was set at nought; and in consequence of that, all his evil projects were ruined. Thus the wicked wise man was taken in his own craftiness; and he had no religion to lean on; no good friends to turn to; no God to depend upon; and he gave himself up to despair. Thus you see the dangerous state of miserable man; deceived by his thoughts, agitated by his passions, blinded by his sins, he is easily mastered by the enemy and deceiver of mankind. There is no refuge for these temptations but in God; in a timely repentance; in a careful and amended life; and in constant prayer to the LORD Almighty, Who alone can support us and deliver us from the trials of this mortal life. Danger destroys many, but danger awaits all; even those who are saved must first be tried. Wherefore, *brother*, seeing you have fallen under this temptation, and have attempted, but, by God's

grace, not accomplished, the sin of self-murder, make now hearty and earnest prayers to Almighty God, to give you grace and time so to repent and renew your life that you may be restored to His favour; and so to protect you from the temptations of the Devil, from the solicitations of the world, and the deceitfulness of your own heart, that you may never again fall into sin of such great enormity.

¶ Then, kneeling down, the Priest shall say.

Let us pray.

STRENGTHEN, O LORD, this Thy servant against all *For strength his enemies, both ghostly and bodily,* that they may never be able to say, *against the evil that they may never be able to say,* *motions of Satan.* We have prevailed against *him.* For Thy Name's sake, O LORD, have mercy upon *him,* rise up to help *him;* that having help in Thee, *he* may withstand *his* mortal adversary, that wicked spirit, who bringeth evil thoughts and this dejection of the mind; and that the deceiver of man having no part in *him,* *he* may feel that *his* SAVIOUR JESUS standeth by *him,* as a strong champion. Be it in the thought of Thy servant rather to endure all affliction, all punishment and infamy of the world, than consent to the malicious motions of Satan. Cause that wicked spirit to cease his provocations to evil; and even, though yet greater troubles come upon Thy servant, let *him* know that Thou, O LORD, art *his* Light and *his* Salvation; so that though an host should set themselves against *him* round about, and though infinite calamities come upon *him,* yet that Thou, LORD, being *his* Defender, *he* may not be discomforted. Hear us, O merciful FATHER, for JESUS CHRIST's sake, our LORD and SAVIOUR. *Amen.*

O GOD, our Refuge and Strength, Who never *For God's help* failest them that put their trust in *and protection.* Thee; Be constantly present, we pray

Thee, to aid this Thy servant: Teach *him* to know, O LORD, that *he* hath no help except in Thee, but that Thy strength is made perfect in weakness. Let *him* never rely on worldly devices. Let *him* not place *his* dependence upon flesh and blood, nor trust to *his* own heart, but in all *his* troubles and adversities, whether of soul, body, or estate, let *him* stay *himself* on Thee, and look for Thine aid and assistance. For-sake *him* not, nor deliver *him* into the will of *his* enemies, and leave *him* not to *himself*, but be Thou *his* constant protection and help; through JESUS CHRIST our LORD. *Amen.*

O ALMIGHTY FATHER, Who hast taught us that *For the grace* a broken and a contrite heart Thou *of repentance.* wilt not despise; Make a new heart in this our erring *brother*, and renew a right spirit within *him*. Give *him* a true sense of the greatness of *his* offence and of Thine anger against it, and grant *him* grace truly to repent of this and all *his* sins, and meekly to acknowledge *his* manifold offences against Thee; that so *he* may by a timely repentance escape Thy judgments, and be restored to Thy favour; through JESUS CHRIST our SAVIOUR. *Amen.*

ALMIGHTY and gracious LORD, let not a sense *of the greatness of the sin to which* this Thy servant hath been tempted, *Against despair.* make *him* believe that *he* is past all bounds of being pardoned by Thy mercy, or of being made better by Thy grace. Let *him* not imagine that *he* hath so greatly fallen that it is vain for *him* to rise again; or, if by Thy help *he* should rise, that there is no hope of *his* being forgiven. Keep *him* always sensible, O God, that as Thou art most justly angered at *his* sins, so Thou art most easy to be appeased and reconciled by *his* true repentance: and that Thou art not more offended with *him* while *he* continueth in *his* iniquity, than Thou wilt be merciful to *him* when *he* heartily putteth it from *him*. Let *him* not

forget that there is joy in heaven over every sinner that repenteth, and that if a sinner turneth away from his iniquity he shall find mercy with Thee; through the merits and mediation of JESUS CHRIST our LORD. *Amen.*

O ALMIGHTY LORD, in Whose hands are the issues of life and death, and of *For time to perfect reconciliation.* Whose only grace it cometh to think or to do anything that is good; Make this Thy servant truly sensible of Thy great mercy, that Thou didst not suffer *his* evil intentions against *himself* to take effect, but that *he* is still in the land of the living, and hath opportunity of repentance. Continue Thy gracious favour, and so be pleased to prolong *his* life that *he* may become in all things truly penitent. Let *him* live to bring forth fruits meet for repentance, and to glorify Thee in a holy and Christian life here, that so *he* may attain to Thine everlasting kingdom hereafter; by the merits of JESUS CHRIST, Thy SON our LORD. *Amen.*

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

¶ The Priest shall, in his future visiting, proceed to use the Office for the Visitation of the Sick as soon, as in his discretion, he shall think fit.

An Office for A Condemned Criminal.

Note : That if the prisoner be hardened in guilt, and impenitent, the Office for one hardened and impenitent is to be first used.

¶ The Priest, when he cometh into the presence of the criminal, shall say,

PEACE be unto you.

¶ Then, all kneeling, he shall say,

REMEMBER not, **LORD**, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins: Spare us, good **LORD**, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good **LORD**.

¶ Then the Minister shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. O LORD, save this *man* ;

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. Help *him*, O GOD, our SAVIOUR ;

Answer. And, for the glory of Thy Name, deliver *him* ; be merciful to *him* for Thy Name's sake.

Minister. O let the sorrowful sighing of the prisoners come before Thee ;

Answer. According to the greatness of Thy power, preserve Thou those that are appointed to die.

Minister. O LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Minister.

Let us pray.

O GOD, Whose judgments against all obstinate
For God's Mercy. offenders are most severe and terrible,
 and Whose mercies are infinite to-
 wards all those who with hearty repentance and true
 faith turn unto Thee ; Look down, we beseech Thee,
 with an eye of pity on this person, now lying under
 the sentence of death ready to be executed upon *him*.
 Hear us, O merciful FATHER, for JESUS CHRIST His
 sake. Amen.

WE know, O LORD, that there is no word im-
For the Grace of God. possible with Thee, and that it is not
 always much time and knowledge,
 but Thy grace, which fits men for Thy heavenly
 Kingdom ; We therefore humbly pray Thee to vouch-
 safe Thy grace to this Thy poor creature, who
 has no hopes but in Thy great mercy in JESUS
 CHRIST, for Whose sake we beseech Thee to hear
 us. Amen.

O LORD GOD, we beseech Thee in the midst of
For repentance and conversion. judgment to remember mercy, and
 let Thy power and Thy tender compassion be showed in the conversion of our *brother*,
 as Thy justice has appeared in *his* condemnation. Give *him* a true sense of all the transgressions of *his*
 life past, and especially of those sins that have brought
 this judgment upon *him*; that *his* conscience being
 awakened by the near approach of death, *he* may call
his ways to remembrance, and turn to Thee in weep-
 ing, fasting, and prayer. Grant this, O GOD, through
 JESUS CHRIST our LORD. *Amen.*

¶ Then, still kneeling, let the Priest say,

Miserere mei, Deus. Ps. li.

Have mercy upon me, O GOD, &c. (See Penitential
 Psalms, *infra*.)

Glory be to the FATHER, &c.

As it was in the beginning, &c. *Amen.*

¶ After which, the Minister shall say.

Hear the great mercy which our Blessed LORD
 vouchsafed to a condemned criminal, as it is set forth
 for our instruction, in the twenty-third chapter of
 Saint Luke, at the thirty-ninth verse.

AND one of the malefactors which were hanged
 railed on Him, saying, If Thou be CHRIST, save
 Thyself and us. But the other answering rebuked
 him, saying, Dost not thou fear GOD, seeing thou art
 in the same condemnation? And we indeed justly;
 for we receive the due reward of our deeds: but this
 Man hath done nothing amiss. And he said unto
 JESUS, LORD, remember me when Thou comest into
 Thy kingdom. And JESUS said unto him, Verily I
 say unto thee, To-day shalt thou be with Me in
 Paradise. And it was about the sixth hour, and
 there was a darkness over all the earth until the

ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when JESUS had cried with a loud voice, He said, **FATHER**, into Thy hands I commend My spirit: and having said thus, He gave up the ghost.

¶ The Priest may here use as he shall see fit, Stearne's Ninth Exhortation; or Kettlewell's Exhortations, &c., for which see *infra*.

¶ Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed, [**Dost thou believe in God, &c.;**] and the criminal shall answer, [**All this I steadfastly believe.**]

¶ Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.

¶ After his confession, the Priest shall absolve him (if he humbly and heartily desire it) in the Form which is appointed in the Office of the Visitation of the Sick.

¶ After which shall be said the Collect following.

O HOLY JESUS, Who of Thine infinite goodness didst accept the conversion of a sinner on the Cross; Open Thine eye of mercy upon this Thy servant, who desireth pardon and forgiveness, though in *his* latest hour *he* turneth unto Thee. Renew in *him* whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; consider *his* contrition, accept *his* repentance; and forasmuch as *he* putteth *his* full trust only in Thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with Thy blessed Spirit; and when Thou art pleased to take *him* hence, take *him* unto

Thy favour; this we beg through Thy merits, O LORD, our SAVIOUR and our Redeemer. *Amen.*

¶ Then the Minister shall say,

Domine Deus. Ps lxxxviii.

O LORD GOD of my salvation, I have cried day and night before Thee: O let my prayer enter into Thy presence, incline Thine ear unto my calling.

For my soul is full of trouble: and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from Thy hand.

Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

Thine indignation lieth hard upon me: and Thou hast vexed me with all Thy storms.

Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

I am so fast in prison: that I cannot get forth.

My sight faileth for very trouble: LORD, I have called daily upon Thee, I have stretched forth my hands unto Thee.

Dost Thou show wonders among the dead: or shall the dead rise up again, and praise Thee?

Shall Thy loving-kindness be showed in the grave: or Thy faithfulness in destruction?

Shall Thy wondrous works be known in the dark: and Thy righteousness in the land where all things are forgotten?

Unto Thee have I cried, O LORD: and early shall my prayer come before Thee.

LORD, why abhorrest Thou my soul: and hidest Thou Thy face from me?

I am in misery, and like unto him that is at the

point to die: even from my youth up Thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me: and the fear of Thee hath undone me.

They came round about me daily like water: and compassed me together on every side.

My lovers and friends hast Thou put away from me: and hid mine acquaintance out of my sight.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

De profundis. Ps. cxxx.

Out of the deep, &c. (See Penitential Psalms, *infra*.)

Glory be to the FATHER, &c.

As it was in the beginning, &c.

¶ Then, kneeling, the Priest shall say,

O Blessed JESUS, O Powerful Advocate, undertake for this sinner. By Thy Cross and Passion deliver *him* from the bitter pains of eternal death, as Thou didst the penitent thief, even at the last hour. *Amen.*

Priest. O LORD, deal not with this *man* after *his* sins:

Answer. Neither reward *him* after *his* iniquities.

Let us pray.

O LORD GOD Almighty, Whose mercies are boundless, and Whose loving-kindness cannot be measured; Hear our cry and supplications for this miserable sinner, who can have hope only because Thy glorious mercy is greater than can be understood, and because of Thy mere compassion Thou hast pity on the miserable. Give *him* patience in this time of adversity; and grant *him* grace meekly to submit to the punishment Thou layest on *him*; and in all things to conform to Thy will and to forsake *his* own; through JESUS CHRIST our LORD. *Amen.*

LORD GOD of all power and might; Let Thy
From evil spirits and the curse of habit. blessed Angels stand round about
 and rescue this miserable *man* from
 all the violence and fraud of the
 spirits of darkness; from the weakness of human
 nature; from the curse and power of evil habits; and
 from everlasting damnation: through the mercy and
 grace of our **LORD and SAVIOUR JESUS CHRIST.**
Amen.

O MERCIFUL GOD, our only help in time of
For repentance and faith. need; Hear us, we beseech Thee, for
 this miserable sinner. [*Touch his*
heart most powerfully from above, that he may give
glory to Thee, in the face of the
world, in a full and free confession of
his crimes, and of Thy justice in
bringing them to light.] Give him
 such a true sense and knowledge of
 all *his* sins, and such true repentance for them, that
 they may be done away by Thy mercy, and *his* par-
 don sealed in heaven, before *he* go hence and be no
 more seen. Grant that with a firm faith and trust
 in Thy mercy, *he* may lay hold of Thy promises in
JESUS CHRIST our **LORD**, to all that repent and
 believe. Look upon the work of Thy hands: let
 not *his* sins hinder Thy mercy; and suffer *him*
 not to overlook this day of visitation, or to die
 in *his* iniquity. Hear us, O merciful **FATHER,**
 for **JESUS CHRIST's** sake our **LORD and SAVIOUR.**
Amen.

¶ This prayer next following shall be omitted where the
 person under condemnation has not publicly confessed
 his crimes.

ALMIGHTY GOD, Who by Thy grace and provi-
For the grace of contrition dence hast brought this person now
 under sentence of death to glorify
 Thee for bringing *his* great and crying sins to light,
 in an open and free confession of them, and in

acknowledging the justice of the sentence passed upon *him* for them; We most humbly beseech Thee to continue Thy grace and mercy to *him*, that *he* may confess, and bewail, and abhor all the sins of *his* life past. And, O merciful God, give *him* such true repentance for them that *his* death may be a blessing to *him*, and that *he* may find mercy at the great day; through the merits and mediation of our LORD JESUS CHRIST. *Amen.*

O FATHER of mercies, and GOD of all comfort,
Against despair. Who by Thy blessed SON hast declared that all sins shall be forgiven unto the sons of men, upon their true repentance; Let this most comfortable word support the spirit of this poor creature, now under sentence of death, against the temptations of the devil, and the fears that may possess *his* soul. Make *him* sensible that though *his* sins are great they cannot be too great for Thy mercy, which is infinite; through JESUS CHRIST our LORD. *Amen.*

O MOST Just and Holy GOD, sanctify, we most humbly beseech Thee, this dreadful
That his death may be a public example. example to this whole land, that all may be warned by this fearful judgment to flee from the sin of *murder*, and from all
 * Here name the prisoner's crime. sins that lead to it: that we may see and adore Thy providence in bringing to light the hidden works of darkness, and may be convinced that if we sin against Thee, our sin will surely find us out. And grant that this generation may perceive and remember what an evil thing and bitter it is to forsake Thee, that both we ourselves may learn and may also teach our children evermore to fear Thee and Thy judgments. All this we beg for JESUS CHRIST His sake. *Amen.*

O LORD JESUS CHRIST, Who wast content to suffer the death of a criminal and to hang between two malefactors,
For strength in the hour of execution. that Thou mightest save even the

ungodly and the sinner ; Strengthen with the virtues of Thy Cross this *man*, who hath fallen under the power of sin, that *he* may be enabled, in faith and hope, to undergo the painful death to which *he* is sentenced, without yielding to human fears, or the terrors of the evil one. Grant this, O SAVIOUR of the world, Who, with the FATHER and the HOLY GHOST, livest and reignest one GOD, world without end. *Amen.*

GRANT, O LORD JESUS CHRIST, that as Thou art
For remission of pleased to exact of this *man* the fear-
sins. ful penalty of *his* offence in this world,
 so all punishment may be remitted to *him* in the world to come ; through Thy merits and mediation, O Blessed SAVIOUR of sinners ; to Whom, with the FATHER and the HOLY GHOST, be all honour and glory for ever. *Amen.*

¶ Then shall be said

O LORD GOD and merciful FATHER, Who didst upon his repentance forgive the great sins of adultery and murder in David :

Even so, put away the sin of this *man* that *he* may not die eternally. *Amen.*

O Gracious King of heaven, Who, because he humbled himself before Thee, didst not bring on Ahab the evil which Thou hadst pronounced upon his sins of oppression and murder :

Even so, bring not on this *man* the heavy judgments *he* hath by *his* sins deserved. *Amen.*

O LORD JESUS CHRIST, Who wast moved by the tears and penitence of Mary Magdalen to forgive her all her sins :

Even so, absolve this *man* from *his* offences. *Amen.*

O SAVIOUR of the world, Who didst promise paradise to the thief who, even in his last hour, turned and confessed Thee :

Even so, remember this *man*, O LORD, in Thy kingdom. *Amen.*

O FATHER Almighty, Who hast no pleasure in the death of the wicked, nor wouldest that any should perish eternally :

Deliver this *man* from the bitter pains of eternal death. *Amen.*

O Lamb of God, That takest away the sins of the world, Who hast promised that him that cometh unto Thee Thou wilt in no wise cast out :

Receive this *man*, and grant *him* everlasting life. *Amen.*

O LORD the HOLY GHOST, Who dwellest in the hearts of repentant sinners :

Grant unto this *man* perfect pardon and peace. *Amen.*

O Holy, Blessed, and Glorious TRINITY, Three Persons and One God, Almighty Maker of mankind :

Despise not this *man*, the work of Thine own hand. *Amen.*

¶ Then the Priest, standing up, shall say.

THE Almighty LORD, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence : and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our LORD JESUS CHRIST. *Amen.*

¶ And after that shall say.

Unto God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

OFFICE FOR A CONDEMNED CRIMINAL. 169

In the Office for Holy Communion with one condemned.

The Collect.

O God, Who declarest Thy almighty power most chiefly in showing mercy and pity; We beseech Thee to have mercy upon this Thy servant, who for *his* transgressions is appointed to die. Grant that *he* may take Thy judgment patiently, and repent *him* truly of *his* sins; that *he* recovering Thy favour, the fearful reward of *his* actions may end with this life, and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee, through JESUS CHRIST our LORD. *Amen.*

The Epistle. Heb. xii. 2.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The Gospel. S. John v. 24.

Verily, verily, I say unto you, He that heareth My word, and believeth on Him That sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

An Office
for
One recovering from Sickness.

Note : This Office may be used, with some necessary alterations, for one who is recovering from trouble of mind, despair, or other grievous afflictions.

¶ The Priest, when he cometh into the presence of the person visited, shall say,

PEACE be unto you.

Priest. Praise the **LORD**, O my soul :

Answer. And forget not all His benefits :

Priest. Who healeth those that are broken in heart ;

Answer. And giveth medicine to heal their sickness.

Priest. Our help is in the Name of the **LORD** :

Answer. Who hath made heaven and earth.

Priest. Blessed be the Name of the **LORD** :

Answer. Henceforth, world without end.

Glory be to the **FATHER**, &c.

As it was in the beginning, &c. Amen.

DEARLY beloved, Almighty **GOD**, in His great mercy has been pleased to give you reasonable hopes

of final recovery from the severe illness with which He has thought fit to visit you. Should He be pleased to grant you so great a blessing, and not suffer you to relapse into the evil condition from which He seems now to be releasing you ; it will be your duty, so soon as you possibly may, to hasten to God's house, and there in the congregation to return thanks for His loving-kindness to you. In the meanwhile let us, even now, show forth unto Him, in the voice of thanksgiving, our heartfelt gratitude for these and all other His mercies vouchsafed unto us.

Expectans expectavi. Ps xl.

I waited patiently for the LORD : and He inclined unto me, and heard my calling.

He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

And He hath put a new song in my mouth : even a thanksgiving unto our God.

Many shall see it and fear : and shall put their trust in the LORD.

Blessed is the man that hath set his hope in the LORD : and turned not unto the proud, and to such as go about with lies.

O LORD my GOD, great are the wondrous works which Thou hast done, like as be also Thy thoughts which are to us-ward : and yet there is no man that ordereth them unto Thee.

If I should declare them, and speak of them : they should be more than I am able to express.

Let all those that seek Thee be joyful and glad in Thee : and let such as love Thy salvation say always, The LORD be praised.

As for me, I am poor and needy : but the LORD careth for me.

Thou art my Helper and Redeemer : make no long tarrying, O my God.

Glory be to the FATHER, &c.
As it was in the beginning, &c. Amen.

Jubilate Deo. Ps. lxxi

O be joyful in GOD, all ye lands: sing praises unto the honour of His Name, make His praise to be glorious.

Say unto GOD, O how wonderful art Thou in Thy works: through the greatness of Thy power shall Thine enemies be found liars unto Thee.

For all the world shall worship Thee: sing of Thee, and praise Thy Name.

O come hither, and behold the works of GOD: how wonderful He is in His doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with His power for ever; His eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our GOD, ye people: and make the voice of His praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For Thou, O GOD, hast proved us: Thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and Thou broughtest us out into a wealthy place.

I will go into Thine house with burnt-offerings: and will pay Thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto Thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God :
and I will tell you what He hath done for my soul.

I called unto Him with my mouth : and gave Him
praises with my tongue.

If I incline unto wickedness with mine heart :
the LORD will not hear me.

But GOD hath heard me : and considered the
voice of my prayer.

Praised be GOD Who hath not cast out my prayer :
nor turned His mercy from me.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Benedic, anima mea. Ps. ciii

Praise the LORD, O my soul : and all that is
within me praise His holy Name.

Praise the LORD, O my soul : and forget not all
His benefits ;

Who forgiveth all thy sin : and healeth all thine
infirmities ;

Who saveth thy life from destruction : and
crowneth thee with mercy and loving-kindness ;

Who satisfieth thy mouth with good things :
making thee young and lusty as an eagle.

The LORD executeth righteousness and judgment :
for all them that are oppressed with wrong.

He showed His ways unto Moses : His works unto
the children of Israel.

The LORD is full of compassion and mercy : long-
suffering, and of great goodness.

He will not always be chiding : neither keepeth
He His anger for ever.

He hath not dealt with us after our sins : nor
rewarded us according to our wickednesses.

For look how high the heaven is in comparison of
the earth : so great is His mercy also toward them
that fear Him.

Look how wide also the east is from the west : so
far hath He set our sins from us.

Yea, like as a father pitieth his own children ; even so is the LORD merciful unto them that fear Him.

For He knoweth whereof we are made : He remembereth that we are but dust.

The days of man are but as grass : for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him : and His righteousness upon children's children ;

Even upon such as keep His covenant : and think upon His commandments to do them.

The LORD hath prepared His seat in heaven : and His kingdom ruleth over all.

O praise the LORD, ye Angels of His, ye that excel in strength : ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the LORD, all ye His hosts : ye servants of His that do His pleasure.

O speak good of the LORD, all ye works of His, in all places of His dominion : praise thou the LORD, O my soul.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Hear the words of the Gospel, written by Saint Luke, in the seventeenth chapter, at the eleventh verse.

AND it came to pass, as JESUS went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off ; and they lifted up their voices, and said, JESUS, Master, have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed. And one of them,

when he saw that he was healed, turned back, and with a loud voice glorified God; and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And JESUS answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

Dearly beloved, you hear in this Gospel how our blessed LORD rewards the pious thankfulness of the grateful Samaritan; and you may mark that frame of mind in those who are recovered from dangerous sickness, which is most pleasing to CHRIST; namely, a spirit of thankfulness for mercies undeserved. Thanksgiving to GOD is a part of the great Christian duty of charity; and you see, how acceptable it is to our SAVIOUR CHRIST. Now the nine lepers were not wanting in faith: for they believed in CHRIST's healing power, and cried unto Him for help; and when He told them, even before they were healed, to go show themselves to the Priest, they did not demur. They did not stay behind, as though waiting till they saw or felt themselves cured of their leprosy; but fully believing that the cure would take place in the appointed time, went their way just as leprous as before; And so, while they were yet on their way to the Priest, the cure did take place. They were not therefore wanting in faith; but it was the grace of thankfulness which they lacked. Only one of them returned back and gave glory to GOD, and by so doing he showed his faith to be deeper and more rooted than theirs. They believed CHRIST's words, and went to perform the requirements of the law at His command. He believed CHRIST's words too, but his heart moved him first to glorify GOD in the presence of Him by Whom GOD wrought the miracle of his cure. Therefore our blessed LORD said, Thy faith hath made thee whole. Unthankfulness is a

deadly thing, it opposes grace and hinders salvation : Nothing is more displeasing to GOD ; especially when manifested by those upon whom He hath conferred spiritual blessings. Therefore, *brother*, we beseech you, lay it to heart how you may best find out ways of showing a devout thankfulness to Almighty GOD, for the great mercies He hath manifested towards you.

¶ But if the Priest have cause to suspect that the illness proceeds from GOD as a visitation for sins, let him say :

Hear the words of the Gospel written by Saint John, at the fifth chapter, and first verse.

AFTER this there was a feast of the Jews ; and JESUS went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an Angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When JESUS saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole ? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me. JESUS saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked : and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath-day : it is not lawful for thee to carry thy bed. He answered them, He That made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him,

What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for JESUS had conveyed Himself away, a multitude being in that place. Afterward JESUS findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Dearly beloved, you hear in this Gospel how our blessed SAVIOUR miraculously cured one who had been long sick and helpless, and how He Who alone hath power to forgive sins gave him also absolution: Behold, He saith, thou art made whole. Herein He hath respect to the time past. And He addeth a warning for the time to come: Sin no more, lest a worse thing come unto thee. For in that He said, Thou art made whole, He reminded him that he had been heretofore a diseased creature; that he was whole by His saving help and not of himself, and was now restored to perfect soundness. And in that He said, Sin no more, lest a worse thing come unto thee, He taught that He That had afflicted him for a time, could have kept him longer in his infirmity: He That touched him in part could have stricken him altogether: He That laid this upon his body, had power to chastise him both in body and soul. This then, *brother*, is the exhortation which the LORD of life and death makes to one whom He had healed of an infirmity which seems to have been brought upon him by his sins: he is to go and sin no more. Call to mind, therefore, I beseech you, the solemn promises you made before God in your sickness, of avoiding all your former sins; and consider how full of danger, and how unthankful it would be, to break your word to Almighty God, after the many benefits and great deliverances He hath vouchsafed you; or to fall again into sin. Remember what the Wise Man in Holy Scripture saith; When thou vowest a vow unto God, defer

not to pay it, for He hath no pleasure in fools : pay that which thou hast vowed. Bethink you that God hath power, if you again offend Him, to bring upon you far more grievous afflictions than those He has removed from you. Insult not then His great patience and long-suffering, lest you provoke Him to wrath ; and have a lively fear lest, if you withdraw from your promises, His most extreme and terrible judgment fall upon you.

¶ Then the Priest shall read so much of the instructions to one recovering from sickness (which see *infra*.) as he shall see fit.

¶ Then shall follow the song of Hezekiah.

Ego dixi in dimidio dierum. Isaiah xxxviii. 10.

I said in the cutting off of my days, &c. (for which see page 112.)

¶ And then shall be said -

Glory be to Thee, O Heavenly FATHER, for the sickness Thou hast in mercy sent this Thy servant. LORD, the stripes Thou didst lay on *him* were the stripes of love : Glory be to Thee !

Before I was troubled, I went wrong : but now will I keep Thy Word.

It is good for me that I have been in trouble : that I might learn Thy statutes.

Glory be to Thee, O LORD ; glory be to Thee, for delivering Thy servant from the terrors of death, and restoring *him* to *his* health again : Glory be to Thee.

I called upon the LORD in my trouble : and the LORD heard me at large.

I shall not die : but live, and declare the works of the LORD.

Praise the LORD, O my soul, while I live will I praise the LORD : yea, as long as I have any being I will sing praise unto my God.

Glory be to the FATHER, &c.
As it was in the beginning, &c. Amen.

Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER, &c.

For Thine is the kingdom, the power and the glory, for ever and ever. Amen.

Priest. O LORD, save this Thy servant ;

Answer. Who putteth *his* trust in Thee.

Priest. Be Thou to *him* a strong tower ;

Answer. From the face of *his* enemy.

Priest. O hold Thou *his* soul in life ;

Answer. And suffer not *his* foot to slip.

Priest. LORD, hear our prayer.

Answer. And let our cry come unto Thee.

¶ The three Prayers next ensuing are not to be used when the person visited has recovered from trouble of mind, despair, &c.

O LORD GOD, in Whose hand is the soul of ever
For a holy life living thing, and the breath of al
and a happy death. mankind ; Give this Thy servan
grace holily to spend in Thy service that life whic
Thou hast now so mercifully prolonged. Grant tha
he may consecrate *his* whole life to Thee ; and s
live henceforth in Thy fear, that *he* may at last di
at peace with all the world and with Thee, O Hol
FATHER, Who with the SON and the HOLY GHOS
livest and reignest, ever one God world without end
Amen.

O ALMIGHTY and Everlasting God, Who doe
daily multiply Thy benefits upon us
For setting af- Grant that this Thy servant whor
fections on the life Thou hast now delivered from ex
eternal. tremity of sickness, may always remember that i
his best estate *he* is altogether vanity ; that *his* day

are but as a shadow, and *his* years as nothing ; that so seeking *his* happiness not in this mortal life, but in Thy endless love and favour, *he* may be ready at whatsoever hour *his* LORD shall call *him* ; through JESUS CHRIST our blessed LORD and SAVIOUR. *Amen.*

O GOD, with Whom is the well of life, we beseech
That health and strength may be devoted to God. Thee to give Thy servant grace by *his* late sufferings and sickness so highly to value the blessing of health and strength that *he* may use them to Thy honour and glory in this present life, and finally may attain Thy blissful presence in the life everlasting ; through JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST be all honour and glory, world without end. *Amen.*

O ALMIGHTY LORD, by Whose grace man wills,
For performance of vows made in sickness. and by Whose strength man performs ; Grant that the holy resolutions and solemn vows made by Thy servant in the time of *his* sickness may never be effaced from *his* mind ; but that *he*, being preserved in a lively sense of *his* great obligation to serve Thee faithfully all *his* days, may be enabled to fulfil all *his* sacred promises ; through JESUS CHRIST our only Mediator and Advocate. *Amen.*

O THOU That art the watchful Keeper of men's
For preservation from former sins. souls ; We beseech Thee to take into Thy special care the soul of Thy servant, and grant that *his* return to health may not be accompanied with a return to sin and vanity ; but let *his* experience how little anything, without a good conscience, will afford comfort in the time of trouble, preserve *him* from all wickedness and folly ; through JESUS CHRIST our LORD. *Amen.*

O BLESSED JESU, Fountain of mercy ; Grant that
For a spirit of compassion towards others. the pains and troubles which Thy servant has lately felt, may inspire *him* with a tender pity and com-

passion for the sufferings and distresses of others, and make *him* ever ready to contribute all *he* can to the necessities of *his* brethren. And we beseech Thee, now out of Thy tender compassion for Thine own flesh, pity the pains and hear the cries of those who are feeble and sore smitten as Thy servant was; Be Thou their Physician both of soul and body; in Thy due time ease them of their pains, and restore them to health and strength as in Thine abundant mercy Thou hast restored this Thy servant. These and all other Thy mercies vouchsafe to grant for the merits and mediation of Thy SON JESUS CHRIST our blessed LORD and SAVIOUR. *Amen.*

O MOST-Mighty and gracious GOD, Who hast *For thankfulness* chastened and corrected this Thy *for mercies* servant, but hast not given *him* over unto death; For these and all other Thy great mercies, kindle in *his* heart a lively thankfulness, and in *his* soul the most sincere and holy love. And we beseech Thee, let *him* not forget from what a perilous condition Thou hast released *him*; but give *him* such a due sense of all Thy mercies, that *his* heart may be unfeignedly thankful, and that *he* may show forth Thy glory not only with *his* lips but in *his* life; by giving up *himself* to Thy service, and by walking before Thee in holiness and righteousness all *his* days; through JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST be all honour and glory, world without end. *Amen.*

¶ Then standing up, the Priest shall say.

Dearly beloved, we have now returned thanks to God for your recovery: we have prayed that He would grant you a holy life, and give you grace to set your affections on things above; that He would enable you to devote your health and strength to His service; to perform your vows and keep you from your former sins; that He would give you a spirit

of compassion towards others with hearty thankfulness for the mercies you have received, and finally bring you to a happy death. We now exhort you to dedicate yourself, your soul and body to Him Who hath delivered your soul from death, in these words ;

¶ An act of oblation to be said by the person recovered, after the Minister.

O LORD GOD, Who now, in the midst of judgment remembering mercy, hast redeemed my soul from the jaws of death ; Receive this oblation which I now make unto Thee ; I do here offer unto Thy Fatherly Goodness myself, my soul, and body, which Thou hast delivered, to be a living sacrifice unto Thee. I will praise and magnify Thy mercies, in the midst of Thy Church ; for that Thou hast afforded me further space for repentance, and further opportunities of attendance on the means of grace. Amen.

¶ If the person visited have recovered from trouble of mind, the following shall be added :

O MERCIFUL LORD, Who hast caused the light to shine out of darkness, and given to this our *brother* order and clearness where once reigned confusion ; Blessed be Thy love, for these Thy great mercies and consolation to Thy servant who confesses *his* entire unworthiness of them. We bless Thee, O Heavenly FATHER, for sending *him* the seasonable helps afforded by us Thy servants, instruments feeble in ourselves, strong in Thee. But above all we bless Thee for giving *him* those gracious promises of favour and mercy in JESUS CHRIST, from which *he* is enabled to draw ease of heart and humble confidence in Thee. Amen.

*Thanksgiving
for release from
a troubled mind.*

O LORD, Who hast most graciously spoken peace
For continuance unto the soul of this Thy servant :
of an untroubled Maintain clear knowledge and un-
mind. swerving righteousness in the same,
 that it may never relapse into guilt and fear, nor be
 any more harassed by scruple and doubtfulness.
 Make *him* satisfied and settled in a right understand-
 ing of all good things, and careful in the observance
 of them ; and let not any busy workings of the adver-
 sary, or of *his* own melancholy, make *him* unneces-
 sarily mistrustful or suspicious, or unduly jealous
 either of Thee or of *himself*. Let *him* not waver in
his persuasions of Thy love, nor be unstable in *his*
 purposes of doing Thee service : but stablish *his*
 heart in thoughts of righteousness, and in the bless-
 ings and comfort of joy and peace, for our LORD
 JESUS CHRIST's sake. *Amen.*

¶ Then shall the Priest, standing, pronounce this
 blessing :

UNTO GOD's gracious mercy and protection we
 commit thee. The LORD bless thee, and keep thee.
 The LORD make His face to shine upon thee, and be
 gracious unto thee. The LORD lift up His coun-
 tenance upon thee, and give thee peace, both now
 and evermore. *Amen.*

Thanksgiving for the recovery of a sick child.

BLESSED be Thy Name, O FATHER of mercies,
 for that Thou hast heard us concerning this child,
 and raised *him* up for Thy service and our comfort.
 Fill *his* heart, O LORD, with grace as Thou hast
 ours with joy : let wisdom and goodness grow up
 with *him*, and as *he* grows capable thereof, make
him willing and careful to honour and obey Thee.

Let not evil communications corrupt *him*, nor youthful lusts prevail against *his* soul; but as now Thou art the preserver of *his* life, be ever henceforward the keeper of *his* innocence; that whensoever Thou shalt call *him* again in Thy due time to meet death, being steadfast in faith, *he* may have comfort in the remembrance of a godly and well-spent life; and sweetly fall asleep in Thy peace; through the merits of JESUS CHRIST our LORD. *Amen.*

An Office

to be used with

A Sick Person

at some time after he hath received the
Holy Communion.

¶ The Priest, when he cometh into the sick person's presence, shall say,

PEACE be unto you.

¶ And then shall he proceed, saying :

Our help is in the Name of the **LORD** ;

Answer. Who hath made heaven and earth.

Priest. Blessed be the Name of the **LORD** ;

Answer. Henceforth and world without end.

Priest. Glory be to the **FATHER**, &c.

Answer. As it was in the beginning, &c. **Amen.**

¶ Then shall be said the Psalms following :

Benedic anima mea. Psalm ciii.

Praise the **LORD**, O my soul : and all that is within me praise His holy Name.

Praise the **LORD**, O my soul : and forget not all His benefits ;

Who forgiveth all thy sin : and healeth all thine infirmities ;

Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

The LORD executeth righteousness and judgment :
for all them that are oppressed with wrong.

He showed His ways unto Moses : His works unto
the children of Israel.

The LORD is full of compassion and mercy : long-
suffering, and of great goodness.

He will not always be chiding : neither keepeth
He His anger for ever.

He hath not dealt with us after our sins : nor
rewarded us according to our wickednesses.

For look how high the heaven is in comparison of
the earth : so great is His mercy also toward them
that fear Him.

Look how wide also the east is from the west : so
far hath He set our sins from us.

Yea, like as a father pitieth his own children :
even so is the LORD merciful unto them that fear Him.

For He knoweth whereof we are made : He re-
membereth that we are but dust.

The days of man are but as grass : for he flou-
risheth as a flower of the field.

For as soon as the wind goeth over it, it is gone :
and the place thereof shall know it no more.

But the merciful goodness of the LORD endureth
for ever and ever upon them that fear Him : and
His righteousness upon children's children ;

Even upon such as keep His covenant : and think
upon His commandments to do them.

The LORD hath prepared His seat in heaven : and
His kingdom ruleth over all.

O praise the LORD, ye Angels of His, ye that
excel in strength : ye that fulfil His commandment,
and hearken unto the voice of His words.

O praise the LORD, all ye His hosts : ye servants
of His that do His pleasure.

O speak good of the LORD, all ye works of His,
in all places of His dominion : praise thou the
LORD, O my soul.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

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Dominus regit me. Psalm xxiii.

The LORD is my Shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Let us pray.

¶ And, all kneeling, the Priest shall say:

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER, &c.

For ever and ever. Amen.

We yield Thee hearty thanks, O LORD, Holy
For profitable FATHER, Almighty Everlasting God,
reception. Who hast refreshed this Thy servant
with the most sacred Body and Blood of Thy SON our
LORD JESUS CHRIST: and we beseech Thee, that this
Sacrament of our salvation, which we unworthy sin-
ners have received, may not be to us unto judgment
nor unto condemnation, according to our own de-
servings, but unto the advancement of our bodies and
souls unto eternal life; through the same Thy SON
JESUS CHRIST our LORD. Amen.

GRANT, O LORD, that the blessed Sacrament which
For sacramental this Thy servant hath *this day* received
group. (though much unworthy of such a
 blessing) may seal to *his* soul both pardon and peace;
 and that being made whole *he* may sin no more. *Amen.*

GRANT, O Holy JESU, that as this Thy servant
For the vision of hath *now* received in faith Thy pre-
GOD's presence. cious Body and Blood, veiled in the
 Elements of Bread and Wine, *he* may hereafter behold
 Thy blessed face revealed in heaven, and eat and
 drink at Thy table in Thy kingdom; where Thou, with
 the FATHER and the HOLY GHOST, livest and reignest
 ever one GOD, world without end. *Amen.*

WE give Thee thanks, good LORD, benefactor of
For protection our souls, that Thou hast *this day*
and guidance. accounted us worthy to partake of
 Thy heavenly and immortal Mysteries. Vouchsafe, O
 LORD, to make straight our path, to confirm us in
 Thy fear, to protect our life, and to guide our feet
 into the way of peace. *Amen.*

O LORD, our Shepherd, Who hast in the blessed
For strength in Sacrament of Thy Body and Blood
the hour of death. prepared a table for us against them
 that trouble our souls; Vouchsafe, we beseech Thee,
 to continue with this Thy servant, who hath *now* par-
 taken thereof, through the valley of the shadow of
 death. Let Thy lovingkindness and mercy follow *him*
 all the days which yet remain of *his* life here; and
 grant that *he* may go in the strength of that meat
 unto Thy mount, O GOD, and may dwell in Thy
 house, O LORD, for ever. Hear us, O SAVIOUR,
 Who with the FATHER and the HOLY GHOST, livest
 and reignest one GOD, world without end. *Amen.*

¶ Then standing up, the Priest shall say,

The Blessing of GOD Almighty, the FATHER, the
 SON, and the HOLY GHOST, be upon thee and re-
 main with thee for ever. *Amen.*

An Office

for

Spiritual Communion.

¶ When the sick man, either by extremity of sickness, or by any other just impediment, is not able to receive the Sacrament of CHRIST'S Body and Blood, the Priest, having previously instructed him on the nature of Spiritual Communion, and the requirements thereto, shall use this Office: beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

O ALMIGHTY LORD, of Whom alone it is to give or to withhold the means of grace which Thou hast ordained; Vouchsafe Thy HOLY SPIRIT to this Thy servant, that He may shed fresh gifts upon *his* soul to cure it of all weakness, and to strengthen it against the assaults of all ghostly enemies. Accept *his* desires and intentions in the stead of the acts which *he* is now unable to render; and grant that, Thy strength being made perfect in *his* weakness, *he* may attain everlasting peace; through JESUS CHRIST our LORD. *Amen.*

¶ The Priest shall read the Epistle, saying. The Epistle is written in the tenth chapter of the Epistle of Saint Paul the Apostle to the Romans, beginning at the ninth verse.

The Epistle.

If thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

¶ And the Epistle ended he shall say, Here endeth the Epistle.

¶ Then shall he read the Gospel, all standing up, saying, The Holy Gospel is written in the fourth chapter of the Gospel according to Saint John, beginning at the twenty-third verse.

The hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth: for the FATHER seeketh such to worship Him.

¶ After which he shall proceed as followeth.

Let us make our confession to Almighty God, bethinking us sorrowfully and earnestly of our sins, in all love and charity with our neighbours, and intending to devote to His service such space of life as He shall give us.

¶ Then shall the general confession in the Communion office be made by the Minister, all kneeling humbly upon their knees, and saying,

ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever

hereafter serve and please Thee In newness of life,
To the honour and glory of Thy Name: Through
JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest (or the Bishop being present)
stand up, and turning himself to those present, pro-
nounce this Absolution.

ALMIGHTY GOD our heavenly FATHER, Who of
His great mercy hath promised forgiveness of sins to
all them that with hearty repentance and true faith
turn unto Him; Have mercy upon you; pardon and
deliver you from all your sins; confirm and strengthen
you in all goodness; and bring you to everlasting
life: through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our SAVIOUR CHRIST
saith unto all that truly turn to Him.

Come unto Me all ye that travail and are heavy
laden, and I will refresh you. *S. Matt. xi. 28.*

So GOD loved the world, that He gave His only-
begotten SON, to the end that all that believe in
Him should not perish, but have everlasting life.
S. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be
received, That CHRIST JESUS came into the world to
save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the
FATHER, JESUS CHRIST the Righteous: and He is
the Propitiation for our sins. *1 S. John ii. 1.*

¶ Then shall the Priest exhort the sick man to make an
Act of Spiritual Communion, as followeth.

Dearly Beloved, since our LORD JESUS CHRIST,
having ordained the Holy Communion of His Body

and Blood, hath willed and commanded all Christians to receive the same in remembrance of Him: and hath promised great grace or benefits to those who receive the same worthily; and yet hath at this time, in His all-seeing wisdom, withheld you by bodily infirmity from partaking of the same in the outward elements thereof, do you, in humble reliance on His Divine promise, that if there be a willing mind it is accepted according to the ability which God giveth, join with me in this act of Communion in spirit in His Death and Sacrifice, and in union with His whole Church.

O GOOD SAVIOUR, we desire through Thy grace to do this in remembrance of Thee and in obedience to Thy command, as well as we are able. We do, therefore, now join in desire and spirit with every Christian congregation in the world, which truly celebrates the Holy Sacrament of Thy Body and Blood. With them we join in giving most devout thanks to Thine Almighty FATHER, and our gracious God, who did not overlook lost mankind, but sent Thee, His only SON, to redeem us. With them we call to remembrance what Thou hast done and suffered for us; Thine Incarnation; Thy laborious Life; Thy bitter Passion; Thy Death and Resurrection; the great deliverance Thou hast thereby wrought for all mankind; and the obligations Thou hast laid upon us. We acknowledge and receive Thee, O blessed JESUS, as our heavenly Teacher, as our Example and Pattern, as our only Mediator and Advocate with God, and as the Sovereign Judge of all mankind. With Thy Church we join in pleading the merits of Thy all-sufficient Sacrifice, with Thy Eternal FATHER. We rely upon that Sacrifice for the pardon of all our sins, for the assistance of the Divine grace, for deliverance from the corruption of our own nature, and from the malice and snares of the devil, for the fellowship of

the HOLY GHOST, and for a blessed resurrection : the LORD Almighty for Thy Sake being reconciled unto us. We devote our spirit, soul, and body to Thee and to Thy service, beseeching Thee to give us grace never wilfully to depart from Thy laws. Hear us, O LORD JESUS, to Whom with the FATHER and the HOLY GHOST be all honour and glory, dominion and power, for ever and ever. Amen.

¶ Then the Priest shall say.

O LORD JESU CHRIST, Who by the Sacrifice of Thyself on the Cross, didst give Thy body and Thy Blood for the redemption of all mankind ; and in the Holy Sacrament didst ordain a perpetual commemoration of that Thy life-giving Sacrifice ; Grant that though this Thy servant is at this time hindered from partaking sacramentally in that blessed Ordinance, *he* may, by Thy goodness and almighty power be a partaker of all the benefits thereof ; that *he* may receive Thee in intention, in spirit, and in truth ; that so being cleansed from all *his* sins, healed of all *his* infirmities, and strengthened against all *his* trials, *he* may, whensoever *his* soul shall depart from the body, be received into Thine everlasting kingdom : where Thou, O blessed SAVIOUR, with the FATHER and the HOLY GHOST, 'livest and reignest, one GOD, world without end. Amen.

OUR FATHER, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation : But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ Then let him address the sick man. saying,

Hear the comfortable assurance made by the Church, on full warrant of Holy Scripture, to such

as by extremity of sickness or other just impediment are unavoidably hindered from receiving the Sacrament of CHRIST's Body and Blood :

If a man do truly repent him of his sins, and steadfastly believe that JESUS CHRIST hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our SAVIOUR CHRIST profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ And the Priest shall say,

THE Good LORD pardon every one that prepareth his heart to seek God, the LORD GOD of his fathers, though he be not cleansed according to the purification of the sanctuary. 2 Chron. xxx. 18, 19.

¶ And after that shall pronounce this blessing.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His SON JESUS CHRIST our LORD: and the blessing of God Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

¶ And turning to the sick man shall add this.

Unto God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ But in a case of great extremity, or if the sick man be too weak to bear this whole Office, the Priest may begin at the exhortation to the act of Spiritual Communion, and proceed to the end.

The manner of commending the Sick
into the
Hands of God at the hour of Death.

¶ The Priest, on entering the sick person's presence,
shall say,

PEACE be unto you.

¶ Those present are to kneel, while the Priest, standing
over the dying, shall say,

GOD the **FATHER**, Who hath created thee ; **GOD**
the **SON**, Who hath redeemed thee ; **GOD** the **HOLY**
GHOST, Who hath infused His grace into thee,
assist thee in all thy trial, and lead thee the way to
everlasting peace.

Answer. Amen.

GOD grant thy place may be Abraham's bosom.
Amen.

GOD grant thou mayest behold thy Blessed
SAVIOUR in the state of glory. *Amen.*

GOD grant thy death may be precious in His
sight, in Whom thou art to rest for ever. *Amen.*

¶ Then the Priest shall read these Lections of Comfort.

We brought nothing into this world, neither may

we carry anything out of this world. The LORD giveth, and the LORD taketh away. Even as the LORD pleaseth, so cometh every thing to pass. Blessed be the Name of the LORD.

We owe God a death: all our life have we been gathering manna to comfort us in our last agony: What hurt is it in going to Paradise? after a while we shall have greater joys than now we do feel pain: we shall go to one of those mansions which CHRIST is gone to prepare for us: our Head is in heaven already, to assure us we shall, before it be long, follow after; we cannot have our happiness unless we go unto it.

CHRIST went not up to glory, but first He suffered; our way to life is to die with CHRIST.

Let not pains dismay us, for we are passing from death to life, from sorrow to joy; from a vale of misery to a Paradise of all comfort and consolation.

Let not our sins dismay us; CHRIST hath died for them, Who is your Advocate with the FATHER.

¶ The Priest may find further matter in Sutton's
Lecture 9.

¶ Then, kneeling with those present, let him say,

Preserve, O LORD, the soul of Thy servant, as Thou didst Noah in the flood. *Amen.*

Preserve, O LORD, the soul of Thy servant, as Thou didst Lot from the fire of Sodom. *Amen.*

Preserve, O LORD, the soul of Thy servant, as Thou didst Job in all his adversities. *Amen.*

Preserve, O LORD, the soul of Thy servant, as Thou didst the Israelites from the power of Pharaoh and the oppression of Egypt. *Amen.*

Preserve, O LORD, the soul of Thy servant from the malice of Satan, as Thou didst David from all his enemies. *Amen.*

Preserve, O LORD, the soul of Thy servant, as
Thou didst Daniel from the mouth of the lions.
Amen.

Preserve, O LORD, the soul of Thy servant, as
Thou didst the three children from the fiery flames.
Amen.

Preserve, O LORD, the soul of Thy servant, as
Thou didst Elijah from the false Prophets that
sought his overthrow. *Amen.*

Preserve, O LORD, the soul of Thy servant, and
deliver *him* as Thou didst the Apostles Paul and
Silas, out of prison at midnight. *Amen.*

From that rueful darkness,
Deliver *him*, O LORD.
From the pains of hell,
Deliver *him*, O LORD.
From everlasting malediction,
Deliver *him*, O LORD.

By Thy Nativity,
O LORD, deliver *him*.
By Thy Fasting and Prayer,
O LORD, deliver *him*.
By Thy Hunger and Thirst,
O LORD, deliver *him*.
By Thy Cross and Passion,
O LORD, deliver *him*.
By Thy Descension into hell,
O LORD, deliver *him*.
By Thy Resurrection from the dead the third day,
O LORD, deliver *him*.
By Thine Ascension into heaven,
O LORD, deliver *him*.
By Thy sitting at the right hand of the FATHER
in glory,
O LORD, deliver *him*. *Amen.*

Our FATHER, &c.
But deliver us from evil. *Amen.*

¶ The Act of Commendation to be said by the Priest.
standing, over the dying.

O ALMIGHTY GOD, with Whom do live the spirits
of just men made perfect, after they
are delivered from their earthly
prisons; We humbly commend the
soul of this Thy servant, our dear
A commendatory prayer for a sick person at the point of departure.
brother, into Thy hands, as into the hands of a Faithful
CREATOR, and most Merciful SAVIOUR; most hum-
bly beseeching Thee, that it may be precious in Thy
sight. Wash it, we pray Thee, in the blood of that
immaculate Lamb, that was slain to take away the
sins of the world; that whatsoever defilements it
may have contracted in the midst of this miserable
and naughty world, through the lusts of the flesh,
or the wiles of Satan, being purged and done away,
it may be presented pure and without spot before
Thee. And teach us, who survive, in this and other
like daily spectacles of mortality, to see how frail
and uncertain our own condition is; and so to
number our days, that we may seriously apply our
hearts to that holy and heavenly wisdom, whilst we
live here, which may in the end bring us to life ever-
lasting; through the merits of JESUS CHRIST Thine
only SON our LORD. *Amen.*

Into Thy merciful hands, O heavenly FATHER,
we commend the soul of Thy servant now departing
from the body. Acknowledge, we meekly beseech
Thee, a sheep of Thine own fold, a lamb of Thine
own flock, a sinner of Thine own redeeming. Re-
ceive *him* into the arms of Thy mercy, into the
blessed rest of everlasting peace, into the glorious
estate of Thy chosen Saints in Heaven. O most
merciful JESU, that thing cannot perish which is
committed to Thy charge; receive, we beseech Thee,
his spirit in peace. *Amen.*

JESUS CHRIST absolve thee from all sins.

Answer. Amen.

JESUS CHRIST remit all the evil which thou hast

committed by thy hearing, by thy seeing, by thy touching, by thy tasting howsoever. *Amen.*

JESUS CHRIST, That redeemed thee with His Agony and bloody Death, have mercy on thee, and strengthen thee in this agony of death. *Amen.*

JESUS CHRIST, That rose again the third day from death, raise thee, body and soul, in the resurrection of the just. *Amen.*

JESUS CHRIST, That ascended into heaven, thither bring thee whither He Himself has gone before to the Paradise of bliss. *Amen.*

The **LORD** bless thee, and keep thee. The **LORD** make His face to shine upon thee, and be gracious unto thee. The **LORD** lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

Depart, O Christian Soul, in the Name of God the **FATHER**, Who created thee; of God the **SON**, Who redeemed thee; of God the **HOLY GHOST**, Who sanctified thee; One Living and Immortal God; to Whom be glory for ever and ever. *Amen.*

¶ And should the dying be still sensible, let the Priest distinctly, and with slow and solemn utterance, say:

LORD, now lettest Thou Thy servant depart in peace. Remember not, we beseech Thee, the sins and offences of *his* youth; but according to Thy mercy think Thou upon *him*, O **LORD**, for Thy goodness. Into Thy hands, O God, we commend *his* spirit; for Thou hast redeemed it, O **LORD**, Thou God of truth. Bring *his* soul out of prison, that it may praise Thee. O deliver *him* from the body of this death. Say unto *his* soul, I am Thy salvation. Say unto *him*, To-day shalt thou be with Me in Paradise. Let *him* now feel the salvation of **JESUS**, let *him* now feel the anointing of **CHRIST**, even the oil of gladness wherewith Thou art anointed. Guide Thou *him* through the valley of the shadow of death.

Let *him* see the goodness of the LORD in the land of the living. O LORD, command *his* spirit to be received up to Thee in peace. O LORD, bid *him* come to Thee. LORD JESUS, receive *his* spirit, and open to *him* the gates of everlasting glory. Let Thy loving Spirit lead *him* forth into the land of righteousness, into Thy holy hill, into Thy heavenly kingdom : Send Thine Angel to meet *him* and carry *him* into Abraham's bosom. Place *him* in the habitation of light, and peace, and joy, and gladness. Receive *him* into the arms of Thy mercy, and give *him* an inheritance with Thy Saints in light, there to reign with Thy elect Angels, Thy blessed Saints departed, Thy holy Prophets and glorious Apostles, in all joy, glory, felicity, and blessedness, for ever and ever. *Amen.*

¶ Then the following.

LORD JESU, Thy servant calleth upon Thee :

Come, LORD JESU, come quickly.

I know that my Redeemer liveth, and that I shall be raised again in the last day.

I desire to be dissolved and to be with CHRIST.

Thou art my Helper and Redeemer ;

Make no long tarrying, O my God.

Go to thy rest, O my soul ;

From death to life,

From sorrow to joy,

From a vale of misery to a paradise of mercy.

Come, LORD JESU, come quickly.

LORD JESU, receive my spirit.

¶ This is to be repeated till the soul be departed.

¶ And when this shall be, the Priest, if possible subduing the lamentations of the near relations, shall say :

ALMIGHTY GOD, with Whom do live the spirits of them that depart hence in the LORD, and with Whom the souls of the faithful, after they are delivered

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from the burden of the flesh, are in joy and felicity ; We give Thee hearty thanks for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world ; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom : that we with all those that are departed in the true faith of Thy holy name, may have our perfect consummation in bliss, both in body and soul, in Thy eternal and everlasting glory ; through JESUS CHRIST our LORD. *Amen.*

The grace of our LORD JESUS CHRIST, and the love of God, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

An Office **of** **Consolation with the Friends of one** **deceased.** ---

¶ The Priest, when he cometh into the presence of the persons visited, shall say.

PEACE be unto you.

The **LORD** gave and the **LORD** hath taken away :
Blessed be the Name of the **LORD**. Amen.

¶ Then he shall say one or more of the following sentences, as shall seem to him most suitable to the case.

Dearly beloved, hear the words of Holy Scripture to those who mourn for the dead.

Sorrow not for them which are asleep, even as others which have no hope. For if we believe that **JESUS** died and rose again, even so them also which sleep in **JESUS** will **GOD** bring with Him. 1 *Thess.* iv. 13, 14.

It is the **LORD** : let Him do what seemeth Him good. 1 *Sam.* iii. 18.

The righteous is taken away from the evil to come. *Isa.* lvii. 1.

Hear also what the wise king saith.

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seem to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men: yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt-offering. *Wisdom* iii. 1, 2, 3, 4, 5, 6.

Honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men; and an unspotted life is old age.

[He pleased God, and was beloved of Him; so that living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.] *Wisdom* iv. 8, 9, 10, 11

The righteous live for evermore, their reward also is with the LORD, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the LORD's hand: for with His right hand shall He cover them, and with His arm shall He protect them. *Wisdom* v. 15, 16.

Hear also what holy David saith.

Right dear in the sight of the LORD is the death of His saints. *Psa. cxvi. 15*

Hear also what Saint John saith.

Blessed are the dead which die in the LORD: even so, saith the Spirit, for they rest from their labours. *Rev. xiv. 13.*

Hear also what Saint Paul saith.

The LORD Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of GOD: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD. Wherefore comfort one another with these words. 1 Thess. iv. 16, 17, 18.

¶ Then the Minister shall say.

Domine, refugium noster. Ps. xc.

LORD, Thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: Thou art GOD from everlasting, and world without end.

Thou turnest man to destruction: again Thou sayest, Come again, ye children of men.

For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as Thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation.

Thou hast set our misdeeds before Thee: and our secret sins in the light of Thy countenance.

For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of Thy wrath: for

even thereafter as a man feareth, so is Thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn Thee again, O LORD, at the last : and be gracious unto Thy servants.

O satisfy us with Thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that Thou hast plagued us : and for the years wherein we have suffered adversity.

Show Thy servants Thy work : and their children Thy glory.

And the glorious Majesty of the LORD our God be upon us : prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Or in a case where the persons visited are left destitute,

Noli æmulari. Ps. xxxvii

Fret not thyself because of the ungodly, &c.
(for which see p. 87.)

¶ Then shall he say,

Hear the words of the son of Sirach, as they are written in the thirty-eighth chapter of the Book of Ecclesiasticus, at the sixteenth verse.

My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness. For of heaviness cometh death, and the heavi-

ness of the heart breaketh strength. In affliction also sorrow remaineth; and the life of the poor is the curse of the heart. Take no heaviness to heart: drive it away, and remember the last end. Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself. Remember my judgment: for thine also shall be so; yesterday for me, and to-day for thee. When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is departed from him.

¶ After this the Priest should give comfort and advice to the Mourners out of Sutton's Lection 10, or from the Advice to Mourners, for which see *infra*.

¶ Then all kneeling, the Priest shall say.

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister.

O ALMIGHTY GOD, Who knowest the weakness and frailty of our nature; We beseech *For resignation to the Divine Will.* Thee to give these Thy servants, who are more nearly concerned in this sorrowful event, a constant supply of the graces of Thy HOLY SPIRIT to enable them to bear it with that humility, resignation, and submission to Thy Divine Will, which becomes their Christian profession; that so no repining thoughts may find place in their hearts. Grant that they may not sorrow as those who have no hope; let not their grief exceed the bounds of reason and religion; but so temper it, we beseech Thee, with the consolations of Thy HOLY SPIRIT, that whatever they may want in outward comfort,

they may find made up to them in the inward joys of a good conscience and a sound faith, through JESUS CHRIST our only Mediator and Advocate. *Amen.*

O GOD, Who seest all our weaknesses and the troubles we labour under; Have
For sanctification of troubles regard unto our prayers for these Thy servants, who stand in need of Thy direction, Thy comfort, and Thy help. Grant that they may suffer like Christians and not grieve like unbelievers; that they may receive troubles as punishments due to their past offences; as an exercise of their faith, patience, and humility; and that they may improve all their afflictions to the good of their souls, and to Thy glory. Finally, O LORD, let them have the comfort of Thy promises and of Thy protection, both now and ever, for JESUS CHRIST's sake. *Amen.*

O LORD, Who knowest the frailty of our nature; Give Thy servants such a portion of
For fortitude, duty to perform all necessary duties. Thy blessed SPIRIT and such a lively sense of their duty; that they may have fortitude to bear with, and power to surmount all the difficulties they labour under. Direct their reason, subdue their passions, remove their fears; and grant that no repining thoughts may discompose their duty towards Thee, or towards their neighbours, through JESUS CHRIST our SAVIOUR and Redeemer. *Amen.*

O BLESSED LORD, we beseech Thee help them
For heavenly affections. to search out, and with diligence to set themselves to remove all their offences against Thee. Teach them to place their affections more steadfastly on those immovable things which are above, those joys which never fade, and those pleasures which are at Thy right hand for evermore: And grant that they may cheerfully resign all their earthly hopes and sad longings into Thy hands, that blessing the Name of Him in Whom it is, as to give so to take away, they may

receive the consolation, that is in CHRIST JESUS their only Mediator and Advocate. *Amen.*

O THOU Whose counsels are secret and Whose wisdom is infinite, Who with the same hand hast blessed Thy servant our *brother* departed, and afflicted by Thy severe dispensations, these *his* sorrowing relatives; We beseech Thee turn Thine anger into mercy and Thy rod into comforts, and give to them consolations from heaven, and blessings proportioned to their afflictions. And this we beg for JESUS CHRIST His sake. *Amen.*

O LORD GOD, of Whose great mercy it is that good cometh out of evil; Turn that evil which hath now befallen this house to the good and benefit of every one therein; that so the house of mourning may prove to them better than the house of feasting, through JESUS CHRIST our LORD. *Amen.*

O ALMIGHTY GOD, Who callest upon us to remember the days that are past; Grant that both the memory of any good done by our dear *brother* in his generation, may make us therein to follow *his* example: and also that the humble hope we have of *his* reception among the blessed, may cause us to press the more earnestly towards the mark for the prize of the high calling of GOD in CHRIST JESUS: in Whose Holy Name we beseech Thee to grant these and all other Thy mercies. *Amen.*

O LORD GOD, we humbly beseech Thee of Thy gracious goodness, shortly to satisfy the longing desires of those holy souls who wait and pray for Thy second coming. Accomplish Thou the number of Thine elect; and fill up the mansions in heaven which are prepared for them that love the coming of the LORD JESUS: that we with this our *brother* and all others departed this life in the faith of the LORD

JESUS, may have our perfect consummation and bliss in Thy eternal glory. Grant this for JESUS CHRIST His sake, our LORD and only SAVIOUR. *Amen.*

O GOD, Merciful FATHER, the sole Author of our being; Grant that the consideration of the removal of our dear *brother* may make us the more mindful of our own mortality; and teach us so to number our days that we may apply our hearts unto true wisdom; and cause us so thoroughly to die to sin and live unto grace, as that in dying to the world we may be alive unto Thee; through JESUS CHRIST our LORD. *Amen.*

O ALMIGHTY LORD, Great Judge of all men; So fit and prepare us for that great account which we must one day give, that when the time of our appointed change shall come, we may look up to Thee with joy and comfort, and may at last be received into that place of rest and peace, where all tears shall be wiped from our eyes, and all our troubles and sorrows shall have an end; through the merits and for the sake of our blessed SAVIOUR and Redeemer, JESUS CHRIST. *Amen.*

ALMIGHTY GOD, Who art righteous in all Thy ways, and holy in all Thy works, and doest every thing with infinite wisdom, goodness, and love; We adore Thy Majesty, and submit to Thy Providence, and revere Thy justice, and magnify Thy mercies, that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world. We acknowledge Thy justice, O LORD, in taking from among this family one so dear, and in depriving them of the comforts they received in *his* precious life; we are not worthy, we confess, of the least of all Thy mercies, having so ungratefully behaved ourselves under the many blessings Thou hast bestowed upon us: O pardon our ingratitude, and deal not with us after our

iniquities; for Thy dear SON's sake, **JESUS CHRIST** our LORD. *Amen.*

¶ This acknowledgment may be extended in the manner recommended in pages 97 and 98.

¶ Then the Priest, standing up, shall bless the mourners thus :

The GOD of peace, That brought again from the dead our LORD JESUS, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His Will, working in you that which is pleasing in His sight; to Whom be glory for ever and ever. *Amen.*

¶ When the deceased person has led an ill life, and given no comfortable proofs of repentance at his death; the surviving friends should be put in mind of the many other things which they may take comfort in, which is all the ground we have here of speaking comfort unto them: for such sinners as would have nothing to do with the fear of GOD, can afford no good warrant of comfort to their well-wishers: in such cases the Minister should rather preach submission than comfort!

An Office

to be used with

Parents on the death of Young Children.

¶ The Priest, when he cometh into the house, shall say,

PEACE be unto you.

The LORD gave and the LORD hath taken away;
Blessed be the Name of the LORD. Amen.

¶ Then addressing the parents, let him say,

Dearly beloved, hear what comfortable words our blessed LORD JESUS CHRIST saith to those that mourn for young children.

Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God. *S. Luke viii. 16.*

Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the face of My FATHER which is in Heaven. *S. Matthew xviii. 10.*

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. *S. Matthew xviii. 3.*

Hear also what the wise king saith.

Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because

it is known with God and with men. When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards. *Wisdom* iv. 1, 2.

Hear also what the son of Sirach saith.

Trust not thou in their life, neither respect their multitude; for one that is just is better than a thousand, and better it is to die without children, than to have them that are ungodly. *Ecclus.* xvi. 3.

Hear also the Word of God, by the Prophet Jeremiah.

Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and there is hope in thine end, saith the LORD, that thy children shall come again to their own border. *Jeremiah* xxxi. 16, 17.

¶ Then shall he say the Psalms following.

Domini est terra. Ps. xxiv.

The earth is the LORD's, and all that therein is: the compass of the world, and they that dwell therein.

For He hath founded it upon the seas: and prepared it upon the floods.

Who shall ascend into the hill of the LORD: or who shall rise up in His holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the LORD: and righteousness from the GOD of his salvation.

This is the generation of them that seek Him: even of them that seek thy face, O Jacob.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Laudate, pueri, Dominum. Ps. cxiii

Praise the LORD, ye servants: O praise the Name of the LORD.

Blessed be the Name of the LORD: from this time forth for evermore.

The LORD's Name is praised: from the rising up of the sun unto the going down of the same.

The LORD is high above all heathen: and His glory above the heavens.

Who is like unto the LORD our God, That hath His dwelling so high: and yet humbleth Himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust: and lifteth the poor out of the mire;

That He may set him with the princes: even with the princes of His people.

He maketh the barren woman to keep house: and to be a joyful mother of children.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

¶ Then shall he say,

Hear the words of Holy Scripture, written in the twenty-second chapter of the Book of Genesis.

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his

eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide Himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me. And Abraham lifted up his eyes, and looked; and behold behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. And the Angel of the LORD called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies; and in thy

seed shall all the nations of the earth be blessed ;
because thou hast obeyed My voice.

You hear in this Scripture, dearly beloved, how God did prove Abraham, and make trial of his faith. For on former occasions Abraham had shown his faith in God's promises in no common degree : but now God proved his faith by putting it to the severest trial ; namely, by requiring the life of his beloved and only son. And if the death of a dear child be to every parent a heavy affliction, consider from the circumstances of the case, what the death of Isaac must have been to Abraham. He was the child of promise, granted to Abraham's faith. The previous trials Abraham had to endure, were all sweetened by this, that a great blessing was to come upon the earth, and to extend to all nations, in and by his offspring. And the Word of God which could not fail, had further assured him, that this promise was to be accomplished in Isaac ; For in Isaac, it was said, shall thy seed be called. The certainty of the fulfilment of this promise had sustained Abraham through all his previous trials ; yet he, through and in whom it was to be fulfilled, was now to die in his childhood. Consider too, the natural affection and love Abraham must have borne to this child, who was born to him in his old age, and when the hope of having children must have all but passed away from him. Consider, too, the requirement that God made of him, that he should take the life of this beloved and longed-for child with his own hand. Yet none of these things moved Abraham to repine or to attempt to withhold his child when God desired him to yield him up. Doubtless he felt all these things as we should feel them ; but he knew that God required not such a sacrifice without good reason. Whatever his difficulties were, he knew that God would certainly accomplish His promise, even were the external means of its accomplishment removed.

However great his love for his beloved child was, his love for God was greater. He felt that what God required must be very good, however the present accomplishment of it might grieve or distress him. Wherefore he conferred not with flesh and blood; he hesitated not, but took his son and went his way, resolved to submit to what God required of him, and to do speedily and readily what He commanded. But God's command had been to prove him, for He Himself knew what He would do. He not only restored to him his child, but He twice sent His Angel to assure him of His approval of his ready faith and willing obedience, and to promise him a blessing on account of them. And, dearly beloved, be sure that this blessing was not pronounced for Abraham alone, but that a blessing will also come on all those who, being put to a like trial with Abraham, like him withhold not their beloved children from God, but readily and cheerfully obey His voice. Wherefore, in this heavy affliction with which God has made trial of your faith, endeavour to imitate the ready submission and patient resignation of Abraham. Remember how much you have to confirm and strengthen your faith which Abraham had not. You have the full assurance of those things of which Abraham had but the promise. God has now provided Himself a Lamb for an offering, even His own Son, Whom He gave up for the sins of the world. He has by His Sacrament of Baptism, adopted this your child as His own, and has now summoned *him* to take possession of that inheritance, which in that holy Sacrament He vouchsafed to *him*; and has assured us, as you have heard, that of such as little children His heavenly kingdom is composed; and that the Angels of such little ones do always behold the face of their Heavenly FATHER. Wherefore, dearly beloved, do not repine or grieve, but be strong in faith as Abraham was: be willing, as he ~~was~~, to give up your dear child when God calls:

be sure that you have placed *him* in the arms of *his* heavenly FATHER; and that if you bear this your trial in faith and patience, He will restore *him* to you in that day when you come to stand before Him. For if you imitate Abraham's faith and Abraham's obedience, to you is this promise; By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, because thou hast obeyed My voice.

¶ Then, all kneeling, the Priest shall say.

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

O ALMIGHTY and most merciful God, Who, without anything to deserve it on their
For future glorification with children. part, dost grant everlasting life to all little children who depart this life, after having been born again in Thy holy Baptism, as we believe Thee to have done with the soul of the child of these sorrowing parents; Mercifully grant, we beseech Thee, that we may so serve Thee with pure and clean hearts here, that hereafter we may dwell eternally with glorified children; through the merits and mediation of JESUS CHRIST our LORD. Amen.

O ALMIGHTY and Everlasting God, the Lover of holiness and purity, Who hast been
For a spirit of rejoicing. graciously pleased now to call the soul of a little child of this family into Thine heavenly Kingdom; so vouchsafe, O LORD, to deal mercifully with us who survive, that through the merits of Thy most sacred Passion, Thou mayest cause us ever to rejoice with all Thy Blessed Saints and Thine Elect,

in the same Thy Kingdom, Who livest and reignest with the FATHER in the unity of the HOLY SPIRIT, One GOD, world without end. *Amen.*

O LORD JESU CHRIST, Who didst restore the *For comfort under affliction.* widow's son to his weeping mother, and the daughter of the Ruler of the Synagogue to her lamenting parents; We beseech Thee to have compassion on the [*father and mother*] of this little child, whom Thou hast now called to *his* Heavenly FATHER's Kingdom. Make *them* know and feel, O LORD GOD, that *he* is committed to Thy merciful arms, and ever beholdeth Thy blissful presence. Let this assurance assuage *their* tears and mitigate *their* present sorrow. And grant, O LORD, that as *they* have experienced the blessing Thou gavest *them* in this child, and now feel the affliction Thou hast laid upon *them*, in taking *him* from *them*; so *they* may know assuredly that Thou wilt comfort *them* by restoring *him* to *them* in Thine everlasting kingdom; to which vouchsafe to conduct *them* by Thy merits, O SAVIOUR, who with the FATHER and the HOLY GHOST, livest and reignest, One GOD world without end. *Amen.*

¶ Then standing up, the Priest shall pronounce this blessing :

Our LORD JESUS CHRIST Himself, and God, even our FATHER, Which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. *Amen.*

An Ancient Litany
commemorative of the Life and Passion
of our
Lord Jesus Christ.

O LORD GOD the FATHER Almighty, Maker of Heaven and earth, have mercy upon us.

O LORD GOD the FATHER Almighty, Maker of Heaven and earth, have mercy upon us.

O SON of GOD, Redeemer of the world, have mercy upon us.

O SON of GOD, Redeemer of the world, have mercy upon us.

O HOLY GHOST, One GOD with the FATHER and the SON, have mercy upon us.

O HOLY GHOST, One GOD with the FATHER and the SON, have mercy upon us.

O sacred Trinity of Persons in Unity of essence, have mercy upon us.

O sacred Trinity of Persons in Unity of essence, have mercy upon us.

By Thy creation of heaven and earth, and all things in them,

Have mercy upon us.

By Thy goodness in making man in Thine own image and likeness,

Have mercy upon us.

By Thy great love to man in redeeming him after his fall,

Have mercy upon us.

By the wonderful mystery of Thine Incarnation in the womb of the blessed Virgin, whereby Thou didst vouchsafe, in unspeakable humility, to unite Thy Divine Majesty to our frail nature,

Have mercy upon us.

By Thy blessed Nativity in the poor stable at Bethlehem,

Have mercy upon us.

By the hunger, cold, and other hardships, Thou didst in Thy tender body endure in the manger,

Have mercy upon us.

By Thy painful Circumcision when Thou didst first shed Thy precious blood for our sakes,

Have mercy upon us.

By the Holy Name JESUS, which was then given to Thee,

Have mercy upon us.

By the oblation Thou didst make of Thyself to Thine Eternal FATHER, when Thou wast presented in the Temple,

Have mercy upon us.

By Thy flight into Egypt to avoid the cruelty of King Herod, and all Thou didst suffer there with Thy blessed Mother,

Have mercy upon us.

By Thy return from thence to Nazareth, and the obedience Thou didst there pay to Thy parents,

Have mercy upon us.

By Thy being lost by Thy parents, and found after three days' search, sitting in the midst of the doctors,

Have mercy upon us.

By Thy secret and hidden life and Thy lowly and meek conversation for thirty years among Thy brethren,

Have mercy upon us.

By Thy humble reception of Baptism in the river Jordan, at the hands of Thy creature Saint John,

Have mercy upon us.

By Thy forty days' fast in the wilderness, and by Thine endurance and overcoming of three temptations of the devil,

Have mercy upon us.

By Thy first miracle of changing water into wine at the marriage feast of Cana,

Have mercy upon us.

By the zeal Thou didst show for the honour of Thine Eternal FATHER, in casting the buyers and sellers out of the Temple,

Have mercy upon us.

By the thirst, hunger, cold, and heat; by the heaviness, labour, and weariness which Thou sufferedst for us from the day of Thy Nativity to the hour that Thy soul departed from Thy Body,

Have mercy upon us.

By Thy watchings, Thy fastings, and Thy prayers,

Have mercy upon us.

By Thine exceeding loving-kindness shown to mankind in all Thy blessed miracles,

Have mercy upon us.

By Thy glorious Transfiguration on the Mount in the presence of three of Thy Disciples,

Have mercy upon us.

By Thy holy tears over Jerusalem, and by Thy glorious entry therein as a King, meek and riding upon an ass,

Have mercy upon us.

By Thy great humility in washing the feet of Thy Disciples, even those of the traitor Judas,

Have mercy upon us.

By Thine unspeakable love manifested in the institution of the Sacrament of Thy most precious Body and Blood,

Have mercy upon us.

By the prayer Thou didst thrice repeat in the

Garden of Olives, when a bloody sweat ran down
Thine agonized body,

Have mercy upon us.

By Thy condescending to receive a kiss from the
mouth of the traitor Judas,

Have mercy upon us.

By Thy being apprehended, bound, and brought
before the judgment-seat of Annas and Caiaphas,

Have mercy upon us.

By the blindfolding of Thy holy eyes, and by
the smiting of Thy holy face, and all the reproachful
usage Thou didst endure the night before Thy Cru-
cifixion,

Have mercy upon us.

By Thy being brought before Pontius Pilate, as if
Thou hadst been a criminal,

Have mercy upon us.

By Thy being sent before Herod, and set at nought
and mocked by that wicked king and his men of war,

Have mercy upon us.

By all the shame and hardships Thou didst endure
in going from one judge to another, from Annas
to Caiaphas, from Pilate to Herod, and from Herod
back again to Pilate,

Have mercy upon us.

By Thine endurance of the clamours of the people
to have Barabbas the murderer released, and Thine
innocent Self put to death,

Have mercy upon us.

By Thy suffering the false accusations, suborned
witnesses, slanders, and calumnies brought against
Thee by the Jews,

Have mercy upon us.

By the pressing a crown of sharp pointed thorns
on Thy sacred head,

Have mercy upon us.

By Thy being clothed in a purple garment, and
derided as a mock king, having a reed put into Thy
hand for a sceptre,

Have mercy upon us.

By the scoffing salutations and scornful adoration
of the Jews and the soldiers,

Have mercy upon us.

By their spitting on Thy Divine face and smiting
Thy sacred head,

Have mercy upon us.

By Thy great heaviness of heart when Pilate
brought Thee forth before the multitude, and said,
Behold the Man,

Have mercy upon us.

By Thy meek and patient hearing of the sentence
of death pronounced against Thee,

Have mercy upon us.

By Thy bearing Thy cross on Thy sacred shoulders
and by Thy suffering Thyself to be led forth to death,

Have mercy upon us.

By the painful stretching of Thy naked body on
the cross, and fastening Thy hands and feet thereto
with sharp nails, and by the precious blood flowing
out of the wounds,

Have mercy upon us.

By the compassion Thou hadst for Thy sorrowful
Mother and beloved disciple standing at the foot
of the cross,

Have mercy upon us.

By Thy great charity in praying for Thine ene-
mies, and by Thy mercy in promising Paradise to
the penitent thief,

Have mercy upon us.

By the vehement thirst Thou didst suffer on Thy
cross, and by Thy receiving the gall and vinegar to
drink,

Have mercy upon us.

By that loud and sorrowful cry which Thou didst
make to Thy FATHER in Thine exceeding anguish,

Have mercy upon us.

By Thy last Agony, in which Thou didst commend
Thy blessed soul into the hands of Thy Heavenly
FATHER,

Have mercy upon us.

By Thine unknown sufferings,
Have mercy upon us.

By the piercing of Thy side with a spear, and the
water and the blood which flowed thereout,
Have mercy upon us.

By the descending of Thy blessed soul into hell,
the place of departed spirits, and region of Paradise,
Have mercy upon us.

By Thy glorious Resurrection from the dead in
body and soul,
Have mercy upon us.

By Thy appearing in a glorified body to Mary
Magdalene and the other women, to Peter and the
other Apostles, and to other Thy disciples, frequently
comforting and confirming them during the space of
forty days,
Have mercy upon us.

By Thy wondrous Ascension into heaven in the
sight of Thy disciples,
Have mercy upon us.

By Thy miraculous and comfortable sending of
the HOLY GHOST on Thine Apostles in the form of
fiery tongues,
Have mercy upon us.

By Thy sending forth of Thine Apostles into all
the world to preach the Gospel to every creature,
and by Thy gracious promise to be with Thy Church
always, even unto the end of the world,
Have mercy upon us.

Our FATHER, Which art in heaven, &c.
But deliver us from evil. Amen.

Priest. O LORD, hear our prayers.
Answer. And let our cry come unto Thee.

Let us pray.

O SOVEREIGN LORD, and Blessed SAVIOUR, JESUS
our only Redeemer, Whq, by the sole motive of Thy
mercy, didst humble Thy soul to the death for our

redemption, and ascend to Thy FATHER for the full accomplishment of our peace; Graciously apply to our souls the infinite merits of Thy sacred Passion, and with Thy precious blood cleanse us from all our sins; Grant that they may die in us, and that we may live in Thee the life of grace here, and attain the life of glory hereafter, through Thy merits, O LORD, Who with the FATHER and the HOLY GHOST, livest and reignest in the unity of the glorious Trinity, ever Blessed, world without end. *Amen.*

A Litany

to be said with

A Sick Person before he receiveth the Holy Communion.

O GOD the FATHER, Creator of the world: have mercy upon us.

O GOD the FATHER, Creator of the world: have mercy upon us.

O GOD the SON, Redeemer of mankind: have mercy upon us.

O GOD the SON, Redeemer of mankind: have mercy upon us.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON: have mercy upon us.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON: have mercy upon us.

O holy, blessed, and glorious TRINITY, Three Persons and One GOD: have mercy upon us.

O holy, blessed, and glorious TRINITY, Three Persons in One GOD: have mercy upon us.

Remember not, LORD, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good LORD.

From neglecting to come to Thy holy Table; from coming without due preparation; and from indevotion and irreverence in the reception of the Divine mysteries,

Good LORD, deliver us.

From unworthy and unfruitful receiving this adorable Mystery ; from all hardness of heart, and ingratitude for so unspeakable a blessing,

Good LORD, deliver us.

From all snares and temptations which may destroy our love for Thee ; from all worldly cares ; [from all sensual and sinful pleasures ; from evil company ; from foolish diversions ;] and from all things that may make us forget that Thou only art worthy to be feared and loved,

Good LORD, deliver us.

From all enmity, hatred, or ill-will to any man ; from all want of charity to our neighbour ; and from covetousness and envy,

Good LORD, deliver us.

From all pride and self-righteousness ; from neglecting to judge ourselves ; and from all concealment and covering of our sins and imperfections,

Good LORD, deliver us.

By Thy blessed body broken for us upon the cross ; by Thy precious blood shed for us ; and by Thine infinite goodness which hath appointed a perpetual commemoration of Thy Death and Passion, in this miracle of mercy,

Good LORD, deliver us.

We sinners do beseech Thee to hear us, O LORD God ; and that this Thy wonderful love may not be lost upon us ;

We beseech Thee to hear us, good LORD.

That we may with grateful hearts join with Thy Church in giving our devout thanks to Thee, and in keeping up the remembrance of what Thou hast done and suffered for us ;

We beseech Thee to hear us, good LORD.

That by this sacred act of commemoration, according to our dear SAVIOUR'S institution, we may humbly acknowledge our perpetual dependance on Thee, and absolute subjection to the disposal of Thy will ;

We beseech Thee to hear us, good LORD.

That by this sacred commemoration, we may solemnly acknowledge Thine infinite perfections in Thyself, and Thy supreme dominion over all things ;

We beseech Thee to hear us, good LORD.

That we may eternally adore Thy goodness, Who having no need of us, hast contrived such wonderful endearing motives to make us love Thee, and be eternally happy ;

We beseech Thee to hear us, good LORD.

• *This not to be said when the person or persons to receive the holy Communion have never before communicated.*

That it may please Thee to pardon all our former disregard and sinful neglect of this holy Sacrament [*and our unworthiness and carelessness in receiving it] ;

We beseech Thee to hear us, good LORD.

That it may please Thee to give us grace carefully to examine ourselves, and to search out our spirits ; to reveal to us our own hearts, and to show us our sins and offences ;

We beseech Thee to hear us, good LORD.

That it may please Thee to give us true repentance ; to enable us to turn from our sins, and to grant us pardon for them ;

We beseech Thee to hear us, good LORD.

That now before we approach this holy Feast of Love, we may sincerely endeavour to be reconciled to Thee, and be in perfect charity with all the world ;

We beseech Thee to hear us, good LORD.

• *These to be omitted when the person to receive is incurably sick or near to death.*

[* That our love for Thee and for our neighbour may keep us from all acts of injustice or injury ;

We beseech Thee to hear us, good LORD.

That we may never wilfully vex or trouble any man ; that we may never covet what is another's, nor envy his prosperity ; that we may ever be ready to comfort all such as are in distress ;

We beseech Thee to hear us, good LORD.

That we may be faithful in all things committed to our trust ; that we may never pervert truth and justice ; that we may never propagate slander or evil reports, or ever tempt others to sin ;

We beseech Thee to hear us, good LORD.

That it may please Thee to grant us the spirit of temperance and chastity, that we may never provoke Thee by any uncleanness to shut us out of Heaven ;

We beseech Thee to hear us, good LORD.]

That at the time of receiving the holy Communion of Thy most blessed Body and Blood, our souls may be fulfilled with all such devout love and awful reverence as is fitting to so divine a mystery ;

We beseech Thee to hear us, good LORD.

That we may evermore dwell in Thee and Thou in us ; and that we may fervently desire to become one with Thee ;

We beseech Thee to hear us, good LORD.

That after the reception of this divine banquet, we may recollect all our thoughts to praise and bless Thee, and immediately apply our utmost endeavours to the real amendment of our lives ;

We beseech Thee to hear us, good LORD.

That we may never forget the obligations Thou hast herein laid upon us to live as becometh Thy disciples, and to forsake every course of life contrary to Thy Gospel ;

We beseech Thee to hear us, good LORD.

That we may always do what we believe will please Thee, and carefully avoid what we know will offend Thee, and that we may live as having Thee the constant witness of our thoughts, words, and deeds ;

We beseech Thee to hear us, good LORD.

That by this great preservative, our hearts may be healed of all infirmities, and strengthened against all relapses ;

We beseech Thee to hear us, good LORD.

That we may now and at all times receive this

blessed Communion with the same dispositions with which we hope to die;

We beseech Thee to hear us, good LORD.

That as by faith we seek Thee here, in the reception of this holy Sacrament, we may hereafter see Thee face to face, and in that blissful vision eternally rejoice;

We beseech Thee to hear us, good LORD.

O LAMB of GOD, that takest away the sins of the world;

Grant us Thy peace.

O LAMB of GOD, That takest away the sins of the world;

Have mercy upon us.

O CHRIST, hear us.

O CHRIST, *hear us.*

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Let us pray.

O God, Who in this wonderful Sacrament hast left us a perpetual memory of Thy Death; Grant us, we beseech Thee, so reverently and devoutly to receive these pledges of Thy Divine love, according to Thine own institution, that, being partakers of all the benefits of Thy Passion, we may continually perceive in our souls the fruit of Thy redemption, and find such comfort in this holy ordinance, as may encourage us to persevere unto our lives' end. Grant this, O Gracious LORD, Who with the FATHER and the HOLY GHOST, livest and reignest, One God, world without end. Amen.

¶ Note, that this Litany may be used some time before the sick man receives the Holy Communion, and while he is instructed and examined by the Priest, in order to prepare him for its reception.

¶ It is advisable that those who are to communicate with the sick, should (if it be possible) join in this Litany.

¶ The following Prayers, or any of them, may be added to this Litany, at the discretion of the Minister; or they may be used occasionally in place of this Litany, while the Priest is preparing the sick person for Communion; or they may be said with the sick person shortly before he receives the holy Communion; the Priest (in these two last cases) beginning with the Lord's Prayer, as followeth:

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

O ALMIGHTY LORD, enable, we beseech Thee, this Thy servant to receive the holy Communion sincerely; and make *him* such a one as *he* ought to be coming to Thy holy Table; that this Sacrament may obtain in *his* heart that fruit which it obtaineth in the hearts of those who communicate worthily; through JESUS CHRIST our LORD. *Amen.*

O MERCIFUL JESU, most Holy SAVIOUR, Who hast vouchsafed to call us unto Thee, saying, Come unto Me, all ye that labour and are heavy laden, and I will refresh you; Do Thou bountifully and graciously supply for this Thy servant whatsoever is hereunto wanting in *him*. Hear us, O LORD, Who with the FATHER and the HOLY GHOST, livest and reignest ever one GOD, world without end. *Amen.*

¶ The Prayer following to be added only if the sick person seemeth incurably near to death.

ALMIGHTY and most merciful FATHER, Who dost graciously will that this thy servant should now, as to human eyes it seemeth, commemorate for the last

time the Death of Thy SON JESUS CHRIST, our SAVIOUR and Redeemer; Grant, O LORD, that *his* whole hope and confidence may be in His merits and Thy mercy; enforce and accept *his* imperfect repentance; make this Commemoration available to the confirmation of *his* faith, the establishment of *his* hope, and the enlargement of *his* charity; and make the Death of Thy SON JESUS CHRIST effectual to *his* redemption. Have mercy upon *him*, and pardon the multitude of *his* offences; bless *his* friends; have mercy upon all men. Support *him* by Thy HOLY SPIRIT in the days of weakness and at the hour of death; and receive *him* at *his* death to everlasting happiness, for the sake of JESUS CHRIST. *Amen.*

Note: That this last Prayer should always be said with the sick person, if (as it seemeth to the Priest) he is to receive the Communion for the last time.

¶ And the Priest, standing up, shall always conclude with the Blessing.

The Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you, and remain with you for ever. *Amen.*

A Litany

to be said ober

A Sick Person,

WHEN THERE APPEARETH SMALL HOPE OF
RECOVERY.

O GOD the FATHER, of heaven : have mercy upon
Thy servant, keep and deliver *him*.

O GOD *the* FATHER, of heaven : *have* mercy upon
Thy servant, keep and deliver *him*.

O GOD the SON, Redeemer of the world : have
mercy upon *him*, save and deliver *him*.

O GOD *the* SON, Redeemer of the world : *have*
mercy upon *him*, save and deliver *him*.

O GOD the HOLY GHOST, proceeding from the
FATHER and the SON : have mercy upon *him*,
strengthen and comfort *him*.

O GOD *the* HOLY GHOST, proceeding from the
FATHER and the SON : *have* mercy upon *him*,
strengthen and comfort *him*.

O Holy, Blessed, and Glorious TRINITY : have
mercy upon *him*.

O *Holy, Blessed, and Glorious* TRINITY : *have*
mercy upon *him*.

Remember not, LORD, *his* offences, nor the offences
of *his* forefathers ; but spare *him*, good LORD, spare

Thy servant, whom Thou hast redeemed with Thy precious blood, and be not angry with *him* for ever.

Spare him, good LORD.

From Thy wrath and heavy indignation; from the fear of death; from the guilt and burden of *his* sins; and from the dreadful sentence of the last judgment,

Good LORD, deliver him.

From the sting and terrors of conscience; from the danger of impatience, distrust, or despair; from the extremity of sickness, anguish, or agony, that may any way withdraw *his* mind from Thee,

Good LORD, deliver him.

From the bitter pangs of eternal death: from the gates of hell, from the powers of darkness; and from the illusions and assaults of our ghostly enemy,

Good LORD, deliver him.

From all danger and distress; from all terrors and torments; from all pains and punishments, both of the body and the soul,

Good LORD, deliver him.

By Thy manifold and great mercies; by Thy manifold and great merits; by Thine Agony and bloody Sweat; by Thy strong Crying and Tears; by Thy bitter Cross and Passion; by Thy mighty Resurrection; by Thy glorious Ascension; by Thine effectual and most acceptable Intercession and Mediation; and by the graces and comforts of the HOLY GHOST,

Good LORD, deliver him.

For Thy Name's sake; for the glory of Thy Name; for Thy loving mercy; for Thy truth's sake; for Thine Own Self,

Good LORD, deliver him.

In this time of *his* utmost extremity; in this *his* last and greatest need; in the hour of death, and in the day of judgment,

Good LORD, deliver him.

We sinners do beseech Thee to hear us, O LORD

God; and that it may please Thee to be *his* defender and keeper, and to remember *him* with the favour Thou bearest unto Thy people, and to visit *him* with Thy salvation;

We beseech Thee to hear us, good LORD.

That it may please Thee to save and deliver *his* soul from the power of the enemy, lest, as a lion, he devour it, and tear it in pieces, if there be none to help;

We beseech Thee to hear us, good LORD.

That it may please Thee to receive *his* soul to Thy mercy, and to give *him* a quiet and joyful departure;

We beseech Thee to hear us, good LORD.

That it may please Thee to be merciful, and to forgive all *his* sins and misdeeds, which by the malice of the devil, or by *his* own frailty, *he* hath at any time of *his* life committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee not to lay to *his* charge, what in the lust of the flesh, the lust of the eye, or in the pride of life, *he* hath committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee not to lay to *his* charge, what in the fierceness of *his* wrath, or in the eagerness of an angry spirit, *he* hath committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee not to lay to *his* charge, what in vain and idle words, in the looseness and slipperiness of the tongue, *he* hath committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee to make *him* partaker of all Thy mercies and promises in CHRIST JESUS;

We beseech Thee to hear us, good LORD.

That it may please Thee to vouchsafe unto *his* soul the estate of joy, happiness and immortality, with all Thy blessed Saints, in Thy heavenly kingdom;

We beseech Thee to hear us, good LORD.

That it may please Thee to grant unto *his* body rest and peace, and a part in the blessed resurrection unto life and glory ;

We beseech Thee to hear us, good LORD.

SON of GOD, we beseech Thee to hear us.

SON of GOD, *we beseech Thee to hear us.*

O LORD GOD, Lamb of God, That takest away the sins of the world,

Have mercy upon Thy servant.

Thou That takest away the sins of the world,

Have mercy upon him.

Thou That takest away the sins of the world,

Grant him Thy peace.

Thou That sittest on the right hand of GOD the FATHER,

Have mercy upon him.

LORD, have mercy upon *him*.

CHRIST, *have mercy upon him.*

LORD, have mercy upon *him*.

Our FATHER, &c.

But deliver us from evil. Amen.

Priest. O LORD, deal not with *him* after *his* sins ;

Answer. Neither reward *him* according to *his* iniquities.

Let us pray.

O GOD, Merciful FATHER, That despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers, that we make before Thee in all our troubles and adversities, whensoever they oppress us ; at such times, especially, when our greatest and most grievous extremities are ready to oppress us. And graciously hear us, O LORD, that those evils, those illusions, terrors, and assaults, which Thine or our enemy worketh against us, be brought to nought, and by the providence of Thy goodness they may be dis-

persed; that we, Thy servants, being swallowed up by no temptations, may evermore give thanks unto Thee in Thy holy Church, through JESUS CHRIST our LORD. *Amen.*

O FATHER of mercies, and GOD of all comfort, our only Help in time of need; we fly unto Thee, for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, O LORD: and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and HOLY SPIRIT in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in Thy SON JESUS; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O LORD, that there is no word impossible with Thee, and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance, the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the merits of JESUS CHRIST, Thine only SON our LORD and SAVIOUR. *Amen.*

A Litany

to be said over

A Sick Child.

O GOD the FATHER, Who hast made this child and all the world : have mercy upon *him*.

O GOD the FATHER, Who hast made this child and all the world : have mercy upon him.

O GOD the SON, Who hast redeemed *him* and all mankind : have mercy upon this child.

O GOD the SON, Who hast redeemed him and all mankind : have mercy upon this child.

O GOD the HOLY GHOST, Who sanctifiest *him* and all the elect people of GOD : have mercy upon this child.

O GOD the HOLY GHOST, Who sanctifiest him and all the elect people of GOD : have mercy upon this child.

Remember not, LORD, *his* offences, nor the offences of *his* forefathers ; but spare *him*, good LORD, spare this child whom Thou hast redeemed with Thy precious blood, and be not angry with *him* for ever.

Spare him, good LORD.

From pain and suffering ; from fearfulness and dread ; and from unwillingness to bear *his* sickness,

Good LORD, deliver him.

From all fretfulness and ill-temper ; from all hasty and unkind words ; and from all disobedience and wilfulness of heart,

Good LORD, deliver him.

From all sin and wickedness; from foolish and naughty thoughts; and from all things that may provoke Thee to anger,

Good LORD, deliver him.

By Thy holy Birth and Childhood; by Thy obedience and subjection to Thine earthly parents; and by Thy performance of Thy FATHER's will,

Good LORD, deliver him.

By Thy suffering and dying on the Cross; by Thy Burial and Rising again; and by Thine Ascension into Heaven,

Good LORD, deliver him.

In all moments of weakness and pain; in all time of loneliness and fear; in the hour of death, and in the day of judgment,

Good LORD, deliver him.

We sinners do beseech Thee to hear us, O LORD God; and that it may please Thee mercifully to raise *him* up from this *his* bed of sickness;

We beseech Thee to hear us, good LORD.

That it may please Thee to endue *him* with a meek and holy spirit, to bear patiently whatever Thou layest upon *him*;

We beseech Thee to hear us, good LORD.

That it may please Thee to assuage *his* pain; to remove *his* sickness; to strengthen *his* weakness; and not to lay upon *him* more than *he* can endure;

We beseech Thee to hear us, good LORD.

That it may please Thee to send Thy holy Angels to tarry round about *him*, and to deliver *him*;

We beseech Thee to hear us, good LORD.

That it may please Thee to remember that *he* was in *his* Baptism made Thine own child by adoption and grace;

We beseech Thee to hear us, good LORD.

That it may please Thee to give *him* grace to remember Thee, to pray to Thee, and to look up to the example of Thy patience;

We beseech Thee to hear us, good LORD.

That it may please thee to pardon *his* childish faults, forgetfulness of Thee, neglect of *his* prayers, and trifling or playing when engaged in Thy service ;

We beseech Thee to hear us, good LORD.

That it may please Thee to forgive *him* where-insoever *he* hath been disobedient to *his* parents, neglectful of their commands, unruly towards *his* teachers, idle and wayward ;

We beseech Thee to hear us, good LORD.

That it may please Thee to pardon all *his* ill-tempers and fretfulness ; all *his* anger and passion ; all *his* hasty and evil words ; and all *his* sullen and naughty thoughts ;

We beseech Thee to hear us, good LORD.

That it may please Thee not to be angry with *him* for these or any other evil things which *he* may have done ; but to forgive *him* all *his* sins ; and to give *him* grace to be good and holy for the time to come ;

We beseech Thee to hear us, good LORD.

SON of GOD, we beseech Thee to hear us.

SON of GOD, we beseech Thee to hear us.

O LORD GOD, Who didst send Thine Angel to save Ishmael when a child from perishing :

So now save this child, raise *him* up, and preserve *him*. *Amen.*

O LORD GOD, Who didst save Isaac when a child, and didst spare him even when Thou hadst commanded his sacrifice :

So now save this child, raise *him* up, and preserve *him*. *Amen.*

O LORD GOD, Who didst save Moses when a little child, and didst raise him up to do Thy will :

So now save this child, raise *him* up, and preserve *him*. *Amen.*

O LORD GOD, Who didst call Samuel when a child to Thy service, and didst make known to him Thy will and his duty :

So now let this child hear Thy voice, and know

Thy purpose in afflicting *him*, and *his* duty in enduring Thy visitation. *Amen.*

O LORD JESU CHRIST, Who for our salvation didst humble Thyself to come into this world as a little child :

Have mercy upon this child, save and deliver *him.* *Amen.*

O LORD JESU CHRIST, Who, as a child, wast obedient to Thine earthly parents :

Make this child obedient and submissive to Thy will. *Amen.*

O LORD JESU CHRIST, Who, as a child, satest among the doctors in the Temple, both hearing them and asking them questions :

Grant that this child may ever be ready to hear Thy word, and willing to obey it. *Amen.*

O LORD JESU CHRIST, Who didst say to Thine Apostles, Suffer the little children to come unto Me, and forbid them not :

Hear us, good LORD, and mercifully look upon this child. *Amen.*

O LORD JESU CHRIST, Who didst take little children into Thine arms, and lay Thine hands upon them and bless them :

So now embrace this child with the arms of Thy heavenly mercy, and after *his* departure hence, give *him* the blessing of eternal life. *Amen.*

O LORD JESU CHRIST, Who by Thy mighty word and power didst restore to health the nobleman's son :

So now, O LORD, graciously look down and mercifully raise and restore this child. *Amen.*

O LORD JESU CHRIST, Who didst hear the prayer of those who interceded for the ruler of the synagogue, and didst raise his little daughter and restore her to her father :

So now, O LORD, hear our prayers and mercifully raise and restore this child. *Amen.*

O LORD JESU CHRIST, Who hadst pity on the widow's tears, and didst raise her son even from death and restore him to her :

So now, O LORD, have pity on us, and mercifully raise and restore this child. *Amen.*

O LORD JESU CHRIST, Who didst heal the son of the believing father, and the daughter of the Syrophenician woman :

So now heal, spare, and save this child. *Amen.*

O CHRIST, hear us.

O CHRIST, *hear us.*

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. *Amen.*

Let us pray.

O ALMIGHTY GOD and merciful FATHER, to Whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness : Visit *him*, O LORD, with Thy salvation ; deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake : That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the LORD JESUS enjoy perpetual rest and felicity. Grant this, O LORD, for Thy mercies' sake, in the same Thy Son our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, ever one God, world without end. *Amen.*

¶ In addressing the child the Priest should use Stearne's Eleventh Exhortation, which see *infra*.

Short Offices,

for divers occasions.

Note : That these offices may be used when the person visited is very sick, and unable to endure a longer office ; or when the Minister visits him often in a long sickness ; and at such other times as the Minister shall think fit.

¶ The Priest, when he cometh into the sick person's chamber, shall say,

PEACE be unto you.

¶ Then shall he say the Psalm,

Qui habitat. Ps. xci.

Whoso dwelleth under the defence, &c. (For which see p. 121.)

¶ Then kneeling down, he shall say,

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER, &c.

But deliver us from evil. Amen.

Minister. O LORD, save Thy servant ;

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him* ;

Answer. Nor the wicked approach to hurt *him*.

Minister. O LORD, comfort *him* as *he* lieth sick upon *his* bed ;

Answer. And make Thou all *his* bed in *his* sickness.

Minister. O LORD, hear our prayers.

Answer. And let our cry come unto Thee.

Let us pray.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive
For absolution. our humble petitions ; and though we, and this Thy servant, be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us ; for the honour of JESUS CHRIST our Mediator and Advocate. *Amen.*

O GOD, the only Helper of man's weakness, show
For restoration. the might of Thine aid in behalf of this Thy servant ; that being succoured by the help of Thy mercy, *he* may be restored whole unto Thy Church, through CHRIST our LORD and SAVIOUR. *Amen.*

GRANT, we beseech Thee, O LORD, that this Thy
For salvation servant may enjoy constant health of *bodily and ghostly.* mind and of body, and may be delivered from present affliction, and attain unto everlasting felicity, through the merits of JESUS CHRIST our LORD and SAVIOUR. *Amen.*

¶ Then the Priest may use the Psalms, Scriptures, and Prayers following in one or more sets, as in his discretion he shall think fit.

Domine, ne in furore. Ps. vi.

O LORD, rebuke me not in Thine indignation, &c.
(For which see Penitential Psalms, *infra*.)

Hear the words of the Gospel written by Saint Matthew in the eighth chapter, at the fifth verse.

WHEN JESUS was entered into Capernaum, there came unto Him a centurion, beseeching Him, and

saying, LORD, my servant lieth at home sick of the palsy, grievously tormented. And JESUS saith unto him, I will come and heal him. The centurion answered and said, LORD, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When JESUS heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And JESUS said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

¶ Then all kneeling, the Minister shall say.

Let us pray.

O ALMIGHTY Everlasting God, the never-failing
For restoration to health. SAVIOUR of them that truly believe;
 Hear us who seek Thy help in behalf
 of Thy servant now grieved with sickness; and so
 restore *his* health and strength, that *he* may offer up
 his thanks in the midst of Thy Church; through
 our LORD JESUS CHRIST. *Amen.*

Conserva me, Domine. Ps. xvi

Preserve me, O GOD: for in Thee have I put my trust.

O my soul, thou hast said unto the LORD: Thou art my God, my goods are nothing unto Thee.

All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

But they that run after another god: shall have great trouble.

Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

The LORD Himself is the portion of mine inheritance, and of my cup: Thou shalt maintain my lot.

The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

I will thank the LORD for giving me warning: my reins also chasten me in the night-season.

I have set God always before me: for He is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

For why? Thou shalt not leave my soul in hell: neither shalt Thou suffer Thy Holy One to see corruption.

Thou shalt show me the path of life; in Thy presence is the fulness of joy: and at Thy right hand there is pleasure for evermore.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Hear the words of the Gospel written by Saint Mark, in the sixteenth chapter, at the fourteenth verse.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow

them that believe ; In My Name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.

¶ Then all kneeling, the Minister shall say.

Let us pray.

O LORD GOD of all heavenly power, Who dost
For removal of drive away all weakness and infirmity
weakness. from the bodies of men, by the might
 of Thy Divine command ; Mercifully assist this Thy
 servant, and so put away *his* weakness and restore
his strength, that *he* may speedily praise Thy Holy
 Name with renewed health ; through CHRIST our
 LORD. *Amen.*

Exaudiat te Deus. Ps. 137.

The LORD hear thee in the day of trouble, &c.
 (For which see p. 137.)

Hear the words of the Gospel, written by Saint Luke, in the fourth chapter, at the thirty-eighth verse.

AND JESUS arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they besought Him for her. And He stood over her, and rebuked the fever ; and it left her : and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him ; and He laid His hands on every one of them, and healed them.

¶ Then all kneeling, the Minister shall say.

Let us pray.

O LORD, Holy FATHER, Almighty Everlasting
For removal of God, Who dost enable the weakness
disease. of man's nature, by pouring on it
 the excellency of Thy strength, so that our bodies
 and minds are quickened by the wholesome correc-
 tion of Thy loving kindness: Mercifully look upon
 this Thy servant, that all weight of bodily sickness
 being taken away, the blessing of *his* former health
 may be restored in *him*; through JESUS CHRIST our
 LORD. *Amen.*

Inclina, Domine. Ps. lxxxvi.

Bow down Thine ear, O LORD, and hear me: for
 I am poor, and in misery.

Preserve Thou my soul, for I am holy: my God,
 save Thy servant that putteth his trust in Thee.

Be merciful unto me, O LORD: for I will call
 daily upon Thee.

Comfort the soul of Thy servant: for unto Thee,
 O LORD, do I lift up my soul.

For Thou, LORD, art good and gracious: and of
 great mercy unto all them that call upon Thee.

Give ear, LORD, unto my prayer: and ponder the
 voice of my humble desires.

In the time of my trouble I will call upon Thee:
 for Thou hearest me.

Among the gods there is none like unto Thee, O
 LORD: there is not one that can do as Thou doest.

All nations whom Thou hast made shall come and
 worship Thee, O LORD: and shall glorify Thy
 Name.

For Thou art great, and doest wondrous things :
Thou art God alone.

Teach me Thy way, O LORD, and I will walk in
Thy truth : O knit my heart unto Thee, that I may
fear Thy Name.

I will thank Thee, O LORD my God, with all my
heart : and will praise Thy Name for evermore.

For great is Thy mercy toward me : and Thou
hast delivered my soul from the nethermost hell.

O God, the proud are risen against me : and the
congregations of naughty men have sought after my
soul, and have not set Thee before their eyes.

But Thou, O LORD GOD, art full of compassion
and mercy : long-suffering, plenteous in goodness
and truth.

O turn Thee then unto me, and have mercy upon
me : give Thy strength unto Thy servant, and help
the son of Thine handmaid.

Show some token upon me for good, that they
who hate me may see it, and be ashamed : because
Thou, LORD, hast holpen me, and comforted me.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Hear the words of the Gospel, written by Saint
John, in the fifth chapter, at the first verse.

After this there was a feast, &c. (For which see
p. 176.)

Let us pray.

ALMIGHTY and Everlasting GOD, mercifully look
upon the infirmities of Thy servant,
For God's help. and in all *his* dangers and necessities
stretch forth Thy right hand to help and defend *him* ;
through JESUS CHRIST our LORD. Amen.

Lerari oculos. Ps. cxxi.

I will lift up mine eyes unto the hills : from whence cometh my help.

My help cometh even from the LORD : Who hath made heaven and earth.

He will not suffer thy foot to be moved : and He that keepeth thee will not sleep.

Behold, He that keepeth Israel : shall neither slumber nor sleep.

The LORD Himself is thy keeper : the LORD is thy defence upon thy right hand :

So that the sun shall not burn thee by day : neither the moon by night.

The LORD shall preserve thee from all evil : yea, it is even He that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in : from this time forth for evermore.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Hear the words of Holy Scripture in the second Book of Kings, the twentieth chapter, at the first verse.

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order ; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech Thee, O LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the Word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of My people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have

seen thy tears : behold, I will heal thee : on the third day thou shalt go up unto the house of the LORD : And I will add unto thy days fifteen years ; and I will deliver thee and this city out of the hand of the king of Assyria ; and I will defend this city for Mine own sake ; and for My servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day ? And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that He hath spoken : shall the shadow go forward ten degrees, or go back ten degrees ? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees : nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the LORD : and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

¶ Then all kneeling, the Minister shall say.

Let us pray.

O God, Who didst add unto the life of Thy servant Hezekiah fifteen years ; So also
For a longer life. raise up by Thy mighty power, we beseech Thee, this Thy servant from the bed of sickness unto health ; through JESUS CHRIST our LORD. *Amen.*

Domine, probasti. PS. CXXXIX

O LORD, Thou hast searched me out, and known me : Thou knowest my down-sitting, and mine up-rising ; Thou understandest my thoughts long before.

Thou art about my path, and about my bed : and spiest out all my ways.

For lo, there is not a word in my tongue : but Thou, O LORD, knowest it altogether.

Thou hast fashioned me behind and before : and laid Thine hand upon me.

Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

Whither shall I go then from Thy Spirit : or whither shall I go then from Thy presence ?

If I climb up into heaven, Thou art there : if I go down to hell, Thou art there also.

If I take the wings of the morning : and remain in the uttermost parts of the sea ;

Even there also shall Thy hand lead me : and Thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the darkness and light to Thee are both alike.

For my reins are Thine : Thou hast covered me in my mother's womb.

I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written ;

Which day by day were fashioned : when as yet there was none of them.

How dear are Thy counsels unto me, O God : O how great is the sum of them !

If I tell them, they are more in number than the sand : when I wake up I am present with Thee.

Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Hear the words of Holy Scripture, in the Acts of the Apostles, the ninth chapter, at the thirty-sixth verse.

Now there was at Joppa, a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died ; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed ; and turning him to the body said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa ; and many believed in the LORD.

¶ Then all kneeling, the Minister shall say,

Let us pray.

O God, Who didst send Thine Apostle, Saint Peter,
For a blessing on to Thy servant Tabitha, and didst
the ministration vouchsafe by his prayers to raise her
 to life ; Hear our prayers that the might of Thy

healing power may speedily restore to health this Thy servant, whom we, in weakness, visit; through JESUS CHRIST our LORD. *Amen.*

Vox mea ad Dominum. Psalm lxxvii

I will cry unto God with my voice: even unto God will I cry with my voice, and He shall hearken unto me.

In the time of my trouble I sought the LORD: my sore ran, and ceased not in the night season; my soul refused comfort.

When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

I have considered the days of old: and the years that are past.

I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

Will the LORD absent Himself for ever: and will He be no more intreated?

Is His mercy clean gone for ever: and is His promise come utterly to an end for evermore?

Hath God forgotten to be gracious: and will He shut up His loving-kindness in displeasure?

And I said, it is mine own infirmity: but I will remember the years of the right hand of the Most Highest.

I will remember the works of the LORD: and call to mind Thy wonders of old time.

I will think also of all Thy works: and my talking shall be of Thy doings.

Glory be to the FATHER, &c.

As it was in the beginning, &c. *Amen.*

Hear the words of the Gospel, written by Saint Matthew, in the fifteenth chapter, at the twenty-first verse.

THEN JESUS went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O LORD, Thou Son of David: my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away, for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, LORD, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, LORD: yet the dogs eat of the crumbs which fall from their master's table. Then JESUS answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

¶ Then all kneeling, the Minister shall say.

Let us pray.

O LORD, and Merciful SAVIOUR, Who hast taught us that Thou wilt surely *That intercession may be heard.* hear and grant the constant and earnest prayers of Thy faithful people; Incline Thine ear to us who cry unto Thee for help in behalf of this Thy servant, now grievously vexed with sickness: and as Thou wast moved by the humility and faith of the Syrophenician woman to heal her daughter, so likewise let our prayers prevail with Thee to restore this Thy servant to health and strength. Grant this, O LORD, Who livest and reignest with the FATHER and the HOLY GHOST, One God, world without end. *Amen.*

¶ Some or all of these prayers following, may be added to any of these short offices, as the Minister shall think fit.

ALMIGHTY and Everlasting God, Who helpest
For removal of sickness. them that are in danger and necessity, and mercifully temperest Thy chastisements; we humbly beseech Thee that Thou wouldest visit this Thy servant, and raise *him* up from this sickness wherewith *he* is afflicted, and restore *him* whole to Thy Church, to the honour and praise of Thy Name; through CHRIST our LORD. *Amen.*

HEAR us, Almighty and Merciful God, and vouch-
For perfect restoration. safe to visit this Thy servant, who is grieved with divers afflictions, as Thou didst vouchsafe to visit Peter's wife's mother, and the centurion's servant. Restore in *him*, O LORD, *his* former health, that *he* may say in the courts of Thine house, The LORD hath chastened and corrected me, but He hath not given me over unto death. Grant this, O SAVIOUR of the world, Who with the FATHER and the HOLY GHOST, livest and reignest One God, world without end. *Amen.*

LOOK down, we beseech Thee, O LORD, on Thy
For purification and deliverance. servant, now labouring under weakness of body, and refresh *his* soul which Thou hast created; that being cleansed by Thy chastisement, *he* may speedily feel *himself* saved by Thy healing arm; through JESUS CHRIST our LORD. *Amen.*

O GOD, Who rulest Thy handiwork with tender
For grace. compassion; Incline Thine ear to our supplications, and mercifully look upon Thy servant labouring under great weakness of body. Visit *him* with Thy saving health, and grant *him* the medicine of Thy heavenly grace; through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

¶ The Psalm, Scripture, and Prayer following, may be used when the sick person labours under a painful disorder, or is dangerously ill.

In te, Domine, speravi. Ps. xxi.

In Thee, O LORD, have I put my trust: let me never be put to confusion, deliver me in Thy righteousness.

Bow down Thine ear to me: make haste to deliver me.

And be Thou my strong rock, and house of defence: that Thou mayest save me.

For Thou art my strong rock and my castle: be Thou also my guide, and lead me for Thy Name's sake.

Draw me out of the net that they have laid privily for me; for Thou art my strength.

Into Thy hands I commend my spirit: for Thou hast redeemed me, O LORD, Thou GOD of truth.

Glory be to the FATHER, &c.

As it was in the beginning, &c. Amen.

Hear the history of the Passion and Death of our LORD JESUS CHRIST, taken out of Saint John's Gospel.

WHEN JESUS had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for JESUS oftentimes resorted thither with His disciples. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons. JESUS therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, JESUS of Nazareth. JESUS saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He

had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, JESUS of Nazareth. JESUS answered, I have told you that I am He: if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said JESUS unto Peter, Put up thy sword into the sheath: the cup which My FATHER hath given Me, shall I not drink it? Then the band and the captain and officers of the Jews took JESUS, and bound Him, and led Him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed JESUS, and so did another disciple: that disciple was known unto the High Priest, and went in with JESUS into the palace of the High Priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this Man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The High Priest then asked JESUS of His disciples, and of His doctrine. JESUS answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers

which stood by struck JESUS with the palm of his hand, saying, Answerest Thou the High Priest so? JESUS answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? Now Annas had sent Him bound unto Caiaphas the High Priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again: and immediately the cock crew. Then led they JESUS from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, What accusation bring ye against this Man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of JESUS might be fulfilled, which He spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called JESUS, and said unto Him, Art Thou the King of the Jews? JESUS answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered Thee unto me: what hast Thou done? JESUS answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? JESUS answered, Thou sayest that I am a king. To this end was I born, and for

this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took JESUS, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man! When the Chief Priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto JESUS, Whence art Thou? But JESUS gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee? JESUS answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's friend: whosoever maketh him-

self a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought JESUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour : and he saith unto the Jews, Behold your King ! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King ? The Chief Priests answered, We have no king but Cæsar. Then delivered he Him therefore unto them to be crucified. And they took JESUS, and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha : where they crucified Him, and two other with Him, on either side one, and JESUS in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where JESUS was crucified was nigh to the city ; and it was written in Hebrew, and Greek, and Latin. Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews ; but that He said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified JESUS, took His garments, and made four parts, to every soldier a part : and also His coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of JESUS His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When JESUS therefore saw His mother, and the disciple standing by whom He loved,

He saith unto His mother, Woman, behold thy son ! Then saith He to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home. After this, JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When JESUS therefore had received the vinegar, He said, It is finished ; and He bowed His head, and gave up the ghost. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath Day, (for that Sabbath Day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to JESUS, and saw that He was dead already, they brake not His legs ; but one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him Whom they pierced. And after this, Joseph of Arimathea, being a disciple of JESUS, but secretly for fear of the Jews, besought Pilate that he might take away the body of JESUS : and Pilate gave him leave. He came therefore, and took the body of JESUS. And there came also Nicodemus, which at the first came to JESUS by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of JESUS, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a

garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they JESUS therefore because of the Jews' preparation day : for the sepulchre was nigh at hand.

¶ Then, an kneeling, he shall say.

Let us pray.

O GOD, Who to redeem the world wast graciously pleased to be born, to be circumcised, *For deliverance through CHRIST'S sufferings.* to be rejected of the Jews, to be betrayed by the traitor Judas with a kiss, to be bound ; to be led as a lamb to the slaughter, and to be set at nought before Annas, Caiaphas, Pilate, and Herod ; to be accused by false witnesses, to be scourged and mocked, to be spitted on, to be crowned with thorns, to be stricken by servants with the palms of their hands, to be smitten with a reed, to have Thy face covered, and to be stripped of Thy raiment ; to be nailed to the cross, to be raised up on the cross, to be reckoned among the transgressors, to drink gall and vinegar, and to be wounded with a spear : Do Thou, O LORD, by these Thy most holy Sufferings, whereof we miserable sinners, now make mention, and by Thy sacred Cross and precious death, deliver this Thy servant from the pains of hell ; and vouchsafe to bring *him* to that place whither Thou broughtest the thief crucified with Thee, O SAVIOUR, Who with the FATHER and the HOLY GHOST, livest and reignest, for ever and ever. *Amen.*

¶ Note : That if time and opportunity do not admit of the History of the Passion being read, the foregoing Prayer may nevertheless be said over a dying person, or one in great suffering.

¶ These three Prayers next following may here be added, or may be said by the Priest at any time when the sick person is drawing near to death.

O LORD JESU CHRIST, we humbly beseech
For the benefits of CHRIST'S Agony. Thee, by Thy most holy Passion and Prayer, which Thou didst pray for us, on the Mount of Olives; when Thy sweat became as it were great drops of blood, falling down upon the ground; Vouchsafe to offer and show forth to GOD the FATHER Almighty, for the manifold sins of this Thy servant, that Thy bloody sweat, which by reason of the exceeding sorrow of Thy soul Thou didst abundantly pour forth: and deliver *him* in this hour of death from all pains and sorrows which *he* feareth that by *his* sins *he* hath deserved. Hear us, O blessed SAVIOUR, Who livest and reignest with the FATHER and the HOLY GHOST, for ever and ever. *Amen.*

O LORD JESU CHRIST, Who wast graciously pleased
For the benefits of His Passion and Death. to suffer death upon the cross for us; Vouchsafe, we humbly beseech Thee, to offer and show forth to GOD the FATHER Almighty, for the soul of this Thy servant, all Thy bitter Passion and Sufferings, which Thou didst bear on the cross for us, miserable sinners; and specially at that hour when Thy most blessed Spirit did depart from Thy most holy Body; and deliver *him* in this hour of death from all pains and sorrows which *he* feareth that by *his* sins *he* hath deserved. Hear us, O blessed SAVIOUR, Who livest and reignest with the FATHER and the HOLY GHOST, for ever and ever. *Amen.*

O LORD JESU CHRIST, Who by the mouth of
For the benefits of His love in Redemption. Thy Prophet hast said, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee: Vouchsafe, we humbly beseech Thee, to offer and show forth that Thy love, which drew Thee from heaven to earth, to bear the bitterness of all Thy sufferings, to GOD the FATHER Almighty, for the soul of this Thy servant: and deliver *him* from all those pains and sorrows, which *he* feareth

that by *his sins* *he* hath deserved, and save *his* soul at the hour of death. Open unto *him* the gate of life, and make *him* to rejoice with Thy saints in glory everlasting: where Thou, O LORD JESUS CHRIST, with the FATHER and the HOLY GHOST, livest and reignest One God, world without end. *Amen.*

¶ The foregoing Prayers may also be used with the Office for commending the sick to GOD at the hour of death, as the Priest shall see fit.

¶ And the Priest, in the use of all the foregoing short Offices, before he departs from the sick man's presence, shall pronounce this Blessing.

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you, and remain with you for ever. *Amen.*

¶ And the Priest at such times when the sick man is insensible, as well as at other seasonable opportunities, shall take occasion to use Prayers for the comfort, and exhortations for the instruction of the relations and friends in attendance on the sick.

¶ And at such times, let him begin by selecting one or more of the sentences at page 86; and proceed with the versicles following, *Our help is in the Name, &c.*, p. 87.

¶ Then let him say the Psalm, *Benedicam Domino*. Ps. xxxiv. *I will always give thanks unto the Lord, &c.* (For which see p. 92.)

¶ And, for comfort to relatives under their affliction, let him read Sutton's Lection xiii.; and against giving way to excessive grief, Stearne's Instructions to that end, for both which see *infra*.

¶ By way of warning to them against the time of their own deaths, let him read Sutton's Lection xiv.; also Coleridge's Address on the same subject, for both which see *infra*.

- ¶ For directions to attendants, how best to minister to the sick man's spiritual advantage, let him read Kettlewell's Instructions to attendants to that effect; also Sutton's Instructions on the same, which follow; also Stearne's Exhortation xii., for all which see *infra*.
- ¶ For directions to attendants on their behaviour in the dying moments of the sick man, Coleridge's Address on this subject may be used, for which see *infra*.
- ¶ Then the Priest shall say,

Let us pray.

O ALMIGHTY GOD, Who hast promised with Thy
For a conscientious discharge of duty to the sick. favourable regards to behold in the day of Thy dread judgment, those who visit the sick in the time of their distress; Grant, we beseech Thee, such a measure of Thy grace to these Thy servants, in their trying labours about the sick bed of our *brother*, as that they may be enabled patiently to bear with *his* humours, and prudently to minister to all *his* necessities, as well spiritual as temporal. These and all Thy mercies we presume to ask, in the Name of JESUS CHRIST, our only Mediator and Advocate. *Amen.*

- ¶ Then the Priest shall say these three Prayers next ensuing, making such alterations in them as he shall deem necessary.

Most Great and Glorious LORD GOD, &c. (See p. 95.)

O GOD, Who seest all, &c. (See p. 95.)

O LORD, Who knowest the frailty, &c. (See p. 96.)

- ¶ And after that, the Priest shall pronounce this blessing:

The Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon *thee*, and remain with *thee* for ever. *Amen.*

Scriptures, Meditations,

and

Forms of Exhortation and Examination.



The Seven Penitential Psalms.

Domine ne in furore. Ps. vi.

O LORD, rebuke me not in Thine indignation :
neither chasten me in Thy displeasure.

Have mercy upon me, O LORD, for I am weak :
O LORD, heal me, for my bones are vexed.

My soul also is sore troubled : but, LORD, how
long wilt Thou punish me ?

Turn Thee, O LORD, and deliver my soul : O save
me for Thy mercies' sake.

For in death no man remembereth Thee : and who
will give Thee thanks in the pit ?

I am weary of my groaning ; every night wash I
my bed : and water my couch with my tears.

My beauty is gone for very trouble : and worn
away because of all mine enemies.

Away from me, all ye that work vanity : for the
LORD hath heard the voice of my weeping.

The LORD hath heard my petition : the LORD will
receive my prayer.

All mine enemies shall be confounded, and sore
vexed : they shall be turned back, and put to shame
suddenly.

Glory be to the FATHER, and to the SON : and to
the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Beati, quorum. Ps xxxii.

Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the LORD imputeth no sin : and in whose spirit there is no guile.

For while I held my tongue : my bones consumed away through my daily complaining.

For Thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

I will acknowledge my sin unto Thee : and mine unrighteousness have I not hid.

I said, I will confess my sins unto the LORD : and so Thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found : but in the great water-flood they shall not come nigh him.

Thou art a place to hide me in, Thou shalt preserve me from trouble : Thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with Mine eye.

Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly : but whoso putteth his trust in the LORD, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the LORD : and be joyful, all ye that are true of heart.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, ne in furore. Ps. xxxviii.

Put me not to rebuke, O LORD, in Thine anger :
neither chasten me in Thy heavy displeasure.

For Thine arrows stick fast in me : and Thy hand
presseth me sore.

There is no health in my flesh, because of Thy
displeasure : neither is there any rest in my bones,
by reason of my sin.

For my wickednesses are gone over my head : and
are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt : through my
foolishness.

I am brought into so great trouble and misery :
that I go mourning all the day long.

For my loins are filled with a sore disease : and
there is no whole part in my body.

I am feeble, and sore smitten : I have roared for
the very disquietness of my heart.

LORD, Thou knowest all my desire : and my groan-
ing is not hid from Thee.

My heart panteth, my strength hath failed me :
and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking
upon my trouble : and my kinsmen stood afar off.

They also that sought after my life laid snares for
me : and they that went about to do me evil talked
of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not :
and as one that is dumb, who doth not open his
mouth.

I became even as a man that heareth not : and in
whose mouth are no reproofs.

For in Thee, O LORD, have I put my trust : Thou
shalt answer for me, O LORD my God.

I have required that they, even mine enemies,
should not triumph over me : for when my foot
slipped, they rejoiced greatly against me.

And I, truly, am set in the plague : and my heaviness
is ever in my sight.

For I will confess my wickedness : and be sorry for my sin.

But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

They also that reward evil for good are against me : because I follow the thing that good is.

Forsake me not, O LORD my GOD : be not Thou far from me.

Haste Thee to help me : O LORD GOD of my salvation.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Miserere mei, Deus. Ps. li.

Have mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from Thy presence : and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again : and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O LORD : and my mouth shall show Thy praise.

For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.

O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, exaudi. Ps. cii.

Hear my prayer, O LORD : and let my crying come unto Thee.

Hide not Thy face from me in the time of my trouble : incline Thine ear unto me when I call ; O hear me, and that right soon.

For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

My heart is smitten down, and withered like grass : so that I forget to eat my bread.

For the voice of my groaning : my bones will scarce cleave to my flesh.

I am become like a pelican in the wilderness : and like an owl that is in the desert.

I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread : and mingled my drink with weeping ;

And that because of Thine indignation and wrath : for Thou hast taken me up, and cast me down.

My days are gone like a shadow : and I am withered like grass.

But Thou, O LORD, shalt endure for ever : and Thy remembrance throughout all generations.

Thou shalt arise and have mercy upon Sion : for it is time that Thou have mercy upon her, yea, the time is come.

And why ? Thy servants think upon her stones : and it pitieth them to see her in the dust.

The heathen shall fear Thy Name, O LORD : and all the kings of the earth Thy Majesty ;

When the LORD shall build up Sion : and when His glory shall appear ;

When He turneth Him unto the prayer of the poor destitute : and despiseth not their desire.

This shall be written for those that come after : and the people which shall be born shall praise the LORD.

For He hath looked down from His sanctuary : out of the heaven did the LORD behold the earth ;

That He might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

That they may declare the Name of the LORD in Sion : and His worship at Jerusalem ;

When the people are gathered together : and the kingdoms also to serve the LORD.

He brought down my strength in my journey : and shortened my days.

But I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations.

Thou, LORD, in the beginning hast laid the foundation of the earth: and the heavens are the work of Thy hands.

They shall perish, but Thou shalt endure: they all shall wax old as doth a garment;

And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.

The children of Thy servants shall continue: and their seed shall stand fast in Thy sight.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

De profundis. Ps. cxxx.

Out of the deep have I called unto Thee, O LORD: LORD, hear my voice.

O let Thine ears consider well: the voice of my complaint.

If Thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?

For there is mercy with Thee: therefore shalt Thou be feared.

I look for the LORD; my soul doth wait for Him: in His Word is my trust.

My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his sins.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, exaudi. Ps. cxliii.

Hear my prayer, O LORD, and consider my desire :
hearken unto me for Thy truth and righteousness'
sake.

And enter not into judgment with Thy servant :
for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul ; he hath
smitten my life down to the ground : he hath laid
me in the darkness, as the men that have been long
dead.

Therefore is my spirit vexed within me : and my
heart within me is desolate.

Yet do I remember the time past ; I muse upon
all Thy works : yea, I exercise myself in the works
of Thy hands.

I stretch forth my hands unto Thee : my soul
gaspeth unto Thee as a thirsty land.

Hear me, O LORD, and that soon, for my spirit
waxeth faint : hide not Thy face from me, lest I be
like unto them that go down into the pit.

O let me hear Thy loving-kindness betimes in the
morning, for in Thee is my trust : show Thou me
the way that I should walk in, for I lift up my soul
unto Thee.

Deliver me, O LORD, from mine enemies : for I
flee unto Thee to hide me.

Teach me to do the thing that pleaseth Thee, for
Thou art my God : let Thy loving Spirit lead me
forth into the land of righteousness.

Quicken me, O LORD, for Thy Name's sake : and
for Thy righteousness' sake bring my soul out of
trouble.

And of Thy goodness slay mine enemies : and
destroy all them that vex my soul ; for I am Thy
servant.

Glory be to the FATHER, and to the SON : and to
the HOLY GHOST ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

Scripture Lectures.

Note : That if these Scriptures be previously studied with the help of good Commentaries, the Minister may, as occasion serves, explain their sense and found exhortations thereon.

I.

First Lesson. Isaiah liv. 11.

O THOU afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by Me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his

work ; and I have created the waster to destroy. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD.

Second Lesson. 2 Corinthians iv. 14, and part of Chap. v.

He Which raised up the LORD JESUS shall raise up us also by JESUS, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the self-same thing is God, Who also hath given unto us the earnest of the SPIRIT. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the LORD : (for we walk by faith, not by sight :) we are confident, I say, and willing rather to be absent from the body, and to be present with the LORD. Wherefore we labour, that, whether present or ab-

sent, we may be accepted of Him. For we must all appear before the judgment seat of CHRIST; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the LORD, we persuade men.

II.

First Lesson. Lamentations iii. 22.

It is of the LORD's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in Him. The LORD is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the LORD will not cast off for ever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the MOST HIGH, to subvert a man in his cause, the LORD approveth not.

Second Lesson. Romans viii. 31.

What shall we then say to these things? If God be with us, who can be against us? He that spared not His own SON, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect?

It is GOD That justifieth. Who is he that condemneth? It is CHRIST That died, yea rather, That is risen again, Who is even at the right hand of GOD, Who also maketh intercession for us. Who shall separate us from the love of CHRIST? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD.

III.

First Lesson. Job xiv. 1.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where

is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past; that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Second Lesson. 1 Corinthians xv. 35.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the

LORD from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, Which giveth us the victory through our LORD JESUS CHRIST. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD.

IV.

First Lesson. 2 Kings xx. 1.

In those days was Hezekiah sick unto death, &c.
(See p. 244.)

Second Lesson. S. John xi. 1.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the LORD with ointment, and wiped His feet with her hair, whose

brother Lazarus was sick.) Therefore his sisters sent unto Him, saying, LORD, behold, he whom Thou lovest is sick. When JESUS heard that, He said, This sickness is not unto death, but for the glory of God, that the SON of God might be glorified thereby. Now JESUS loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was. Then after that saith He to His disciples, Let us go into Judæa again. His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again? JESUS answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, LORD, if he sleep, he shall do well. Howbeit JESUS spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said JESUS unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with Him. Then when JESUS came, He found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that JESUS was coming, went and met Him: but Mary sat still in the house. Then said Martha unto JESUS, LORD, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. JESUS saith unto her, Thy brother shall rise again. Martha

saith unto Him, I know that he shall rise again in the resurrection of the last day. JESUS said unto her, I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, LORD: I believe that Thou art the CHRIST, the SON of GOD, Which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him. Now JESUS was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where JESUS was, and saw Him, she fell down at His feet, saying unto Him, LORD, if Thou hadst been here, my brother had not died. When JESUS therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, LORD, come and see. JESUS wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this Man, Which opened the eyes of the blind, have caused that even this man should not have died? JESUS therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. JESUS said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, LORD, by this time he stinketh; for he hath been dead four days. JESUS saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And JESUS lifted up His eyes, and said,

FATHER, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. JESUS saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which JESUS did, believed on Him. But some of them went their ways to the Pharisees, and told them what things JESUS had done.

V.

First Lesson. Isaiah lxi. 1.

The Spirit of the LORD GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

Second Lesson. 2 Cor. v. 18, and part of Chap. vi.

All things are of GOD, Who hath reconciled us to Himself by JESUS CHRIST, and hath given to us the ministry of reconciliation; to wit, that GOD was in CHRIST, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for CHRIST, as though GOD did beseech you by us: we pray you in CHRIST's stead, be ye reconciled to GOD. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of GOD in Him. We, then, as workers together with Him beseech you also that you receive not the grace of GOD in vain. For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.

VI.

First Lesson. Isaiah liv. 1.

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed:

neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine Husband; the LORD of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee.

Second Lesson. S. Luke xv. 11.

JESUS said, A certain man had two sons: &c. (See p. 65.)

VII.

First Lesson. Isaiah liii. 1.

Who hath believed our report? and to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him;

He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He openeth not His mouth. He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment; and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the LORD to bruise Him: He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

Second Lesson. Hebrews xi. 36, and part of Chap. xii.

Others had trials, &c. (*See p. 123.*)

VIII.

First Lesson. Isaiah xl. 28.

Hast thou not known ? hast thou not heard, that the Everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary ? there is no searching of His understanding. He giveth power to the faint ; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : but they that wait upon the LORD shall renew their strength ; and they shall mount up with wings as eagles : they shall run, and not be weary ; they shall walk, and not faint.

Second Lesson. Revelation vii. 9.

I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God Which sitteth upon the throne, and unto the Lamb. And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple : and He that sitteth

on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

IX.

First Lesson. Job vii. 17.

What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? and that Thou shouldest visit him every morning, and try him every moment? How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto Thee, O Thou Preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? And why dost Thou not pardon my transgressions, and take away mine iniquity? for now shall I sleep in the dust; and Thou shalt seek me in the morning, but I shall not be.

Second Lesson. S. James iv. 6.

But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy to heaviness. Humble yourselves in the sight of the LORD, and He shall lift you up.

X.

First Lesson. Job ii. 1.

There was a day when the sons of GOD came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast Thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth GOD, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse GOD, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of GOD, and shall we not receive evil? In all this did not Job sin with his lips.

Second Lesson. 1 S. Peter i. 3.

Blessed be the GOD and FATHER of our LORD JESUS CHRIST, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead,

to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations : that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of JESUS CHRIST : Whom having not seen, ye love ; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory : receiving the end of your faith, even the salvation of your souls.

XI.

First Lesson. Ecclesiasticus ii. 1.

My son, if thou come to serve the LORD, &c.
(See p. 91.)

Second Lesson. S. Luke xii. 1.

In the mean time, when there were gathered together an innumerable multitude of people, inso-much that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you, My friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : Fear Him, Which after He hath killed, hath power to cast into hell ; yea, I say unto

you, Fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the Angels of God: but he that denieth Me before men shall be denied before the Angels of God.

XII.

First Lesson. Isaiah lv. 1.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for He hath glorified thee. Seek ye the LORD while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Second Lesson. S. Luke xvi. 19.

There was a certain rich man, &c. (See p. 75.)

XIII.

First Lesson. Malachi iii. 13.

Your words have been stout against Me, saith the LORD. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the LORD of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His Name. And they shall be Mine, saith the LORD of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

Second Lesson. Revelation xx. 11.

I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not

found written in the book of life was cast into the lake of fire.

XIV.

First Lesson. Isaiah xl. 1.

Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the LORD God will come with a strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

Second Lesson. S. Matthew xxv. 31.

When the Son of man shall come in His glory,

and all the holy Angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, LORD, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, LORD, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

XV.

First Lesson. Job xxxiii. 8.

Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, He findeth occasions against me, He counteth me for His enemy. He putteth my feet in the stocks, He marketh all my paths. Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against Him? for He giveth not account of any of His matters. For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him: and he shall see His face with joy: for He will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted

that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.

Second Lesson. S. James v. 13.

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the LORD: and the prayer of faith shall save the sick, and the LORD shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

XVI.

First Lesson. Isaiah lxxv. 17.

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice

of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Second Lesson. S. Luke xi. 5.

JESUS said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being

evil, know how to give good gifts unto your children ; how much more shall your heavenly FATHER give the HOLY SPIRIT to them that ask Him ?

XVII.

First Lesson. Job i. 1.

There was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household ; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day ; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all : for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou ? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? Then Satan answered the LORD, and said, Doth Job fear God for nought ? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side ?

Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD. In all this Job sinned not, nor charged God foolishly.

Second Lesson. S. James v. 7.

Be patient, therefore, brethren, unto the coming

of the LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the LORD draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the Prophets, who have spoken in the Name of the LORD, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the LORD; that the LORD is very pitiful, and of tender mercy.

XVIII.

First Lesson. Ecclesiasticus xvii. 1.

The LORD created man of the earth, and turned him into it again. He gave them few days, and a short time, and power also over the things therein. He endued them with strength by themselves, and made them according to His image, and put the fear of man upon all flesh, and gave him dominion over beasts and fowls. They received the use of the five operations of the LORD, and in the sixth place He imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof. Counsel, and a tongue, and eyes, ears, and a heart, gave He them to understand. Withal He filled them with the knowledge of understanding, and showed them good and evil. He set His eye upon their hearts, that He might show them the greatness of His works. He gave them to glory in His marvellous acts for ever, that they might declare His works with understanding. And the elect shall praise His holy Name. Beside this He gave them knowledge, and the law of life for an heritage. He made an

everlasting covenant with them, and showed them His judgments. Their eyes saw the majesty of His glory, and their ears heard His glorious voice. And He said unto them, Beware of all unrighteousness; and He gave every man commandment concerning his neighbour. Their ways are ever before Him, and shall not be hid from His eyes.

Second Lesson. S. Matthew xxv. 14.

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown,

and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

XIX.

First Lesson. Job xix. 1.

Then Job answered and said, How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with myself. If indeed ye will magnify yourselves against me, and plead against me my reproach: know now that God hath overthrown me, and hath compassed me with His net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and He hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone: and mine hope hath He removed like a tree. He hath also kindled His wrath against me, and He counteth me unto Him as one of His enemies. His troops

come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children's sake of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Second Lesson. 1 S. Peter iv. 12.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of CHRIST's sufferings; that, when His glory shall be revealed, ye may be glad also with

exceeding joy. If ye be reproached for the name of CHRIST, happy are ye; for the spirit of glory and of GOD resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify GOD on this behalf. For the time is come that judgment must begin at the house of GOD: and if it first begin at us, what shall the end be of them that obey not the Gospel of GOD? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of GOD commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

XX.

First Lesson. Jonah i. 17; and Chap. ii.

The LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his GOD out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and He heard me; out of the belly of hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet I will look again toward Thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption, O LORD my

God. When my soul fainted within me I remembered the LORD: and my prayer came in unto Thee, into Thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD. And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

Second Lesson. 1 Corinthians xv. 20.

Now is CHRIST risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in CHRIST shall all be made alive. But every man in his own order: CHRIST the first fruits; afterward they that are CHRIST's at His coming. Then cometh the end, when He shall have delivered up the kingdom to GOD, even the FATHER; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest that He is excepted, Which did put all things under Him. And when all things shall be subdued unto Him, then shall the SON also Himself be subject unto Him That put all things under Him, that God may be all in all.

XXI.

First Lesson. Ezekiel xviii. 1.

The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on

their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool : but My righteousness shall be for ever, and My salvation from generation to generation. Awake, awake, put on strength, O arm of the LORD ; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon ? Art thou not it which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea a way for the ransomed to pass over ? Therefore, the redeemed of the LORD shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head : they shall obtain gladness and joy ; and sorrow and mourning shall flee away. I, even I, am He That comforteth you : who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass ; and forgettest the LORD thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth ; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the LORD thy God, That divided the sea, whose waves roared : the LORD of Hosts is His Name. And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.

Second Lesson. 1 Thessalonians iv. 13.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that JESUS died and rose again, even so them

also which sleep in JESUS will GOD bring with Him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent them which are asleep. For the LORD Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of GOD; and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD. Wherefore comfort one another with these words.

XXIII.

First Lesson. Ecclesiastes xii. 1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

then shall the dust return to the earth as it was : and the spirit shall return unto God Who gave it. Vanity of vanities, saith the preacher ; all is vanity. And moreover, because the preacher was wise, he still taught the people knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words : and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter : Fear God, and keep His commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Second Lesson. S. Matthew xxv. 1.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage :

and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

XXIV.

First Lesson. Ecclesiasticus v. 1.

Set not thy heart upon thy goods; and say not, I have enough for my life. Follow not thine own mind and thy strength, to walk in the ways of thy heart: and say not, Who shall control me for my works? for the LORD will surely revenge thy pride. Say not, I have sinned, and what harm hath happened unto me? for the LORD is long-suffering, He will in no wise let thee go. Concerning propitiation, be not without fear to add sin unto sin: and say not, His mercy is great; He will be pacified for the multitude of my sins: for mercy and wrath come from Him, and His indignation resteth upon sinners. Make no tarrying to turn to the LORD, and put not off from day to day: for suddenly shall the wrath of the LORD come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

Second Lesson. S. Luke xii. 16.

JESUS spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much

goods laid up for many years; take thine ease, eat, drink, and be merry. But GOD said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward GOD. And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and GOD feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then GOD so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your FATHER knoweth that ye have need of these things. But rather seek ye the kingdom of GOD; and all these things shall be added unto you. Fear not, little flock; for it is your FATHER's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

XXV.

First Lesson. Ecclesiasticus iv. 11.

Wisdom exalteth her children, and layeth hold of them that seek her. He that loveth her loveth life; and they that seek to her early shall be filled with joy. He that holdeth her fast shall inherit glory; and whosoever she entereth, the LORD will bless. They that serve her shall minister to the Holy One: and them that love her the LORD doth love. Whoso giveth ear unto her shall judge the nations; and he that attendeth unto her shall dwell securely. If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession. For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and show him her secrets. But if he go wrong, she will forsake him, and give him over to his own ruin. Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin; and there is a shame which is glory and grace.

Second Lesson. S. John xix. 15.

If ye love Me, keep My commandments. And I will pray the FATHER, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye

shall know that I am in My FATHER, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My FATHER, and I will love him, and will manifest Myself to him.

XXVI.

First Lesson. Ecclesiasticus xxii. 27; and part of chap. xxiii.

Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not? O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them. Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins: lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from Thy mercy. O LORD, FATHER and GOD of my life, give me not a proud look, but turn away from Thy servants always a haughty mind. Turn away from me vain hopes and concupiscence, and Thou shalt hold him up that is desirous always to serve Thee. Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me Thy servant into an impudent mind.

Second Lesson. 1 S. John i. 5.

This then is the message which we have heard of Him, and declare unto you, That God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness,

we lie, and do not the truth : but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of JESUS CHRIST His SON cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us.

XXVII.

First Lesson. Job xxxiv. 31.

Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more : that which I see not teach Thou me : if I have done iniquity, I will do no more. Should it be according to thy mind ? He will recompense it, whether thou refuse, or whether thou choose.

Second Lesson. 1 S. Peter ii. 20.

What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called : because CHRIST also suffered for us, leaving us an example, that ye should follow His steps : Who did no sin, neither was guile found in His mouth : Who, when He was reviled, reviled not again ; when He suffered, He threatened not ; but committed Himself to Him that judgeth righteously : Who His own Self bare our sins in His own body on the Tree, that we, being dead to sins, should live unto righteousness : by Whose stripes ye were healed. For ye were as sheep going astray ;

but are now returned unto the Shepherd and Bishop of your souls.

XXVIII.

First Lesson. Job xxii. 21.

Acquaint now thyself with Him, and be at peace : thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. If thou return to the ALMIGHTY, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the ALMIGHTY shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the ALMIGHTY, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee : and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up ; and He shall save the humble person.

Second Lesson. S. Luke vii. 37.

Behold, a woman in the city, &c. (*See p. 104.*)

XXIX.

First Lesson. Ecclesiasticus xxxviii. 1.

Honour a physician with the honour due unto him for the uses which ye may have of him : for the LORD hath created him. For of the Most High cometh healing, and he shall receive honour of the king. The skill of the physician shall lift up his head : and in the sight of great men he shall be in

admiration. The LORD hath created medicines out of the earth; and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And He hath given men skill, that He might be honoured in His marvellous works. With such doth He heal men, and taketh away their pains. Of such doth the apothecary make a confection; and of His works there is no end; and from Him is peace over all the earth. My son, in thy sickness be not negligent: but pray unto the LORD, and He will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. Then give place to the physician, for the LORD hath created him: let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they shall also pray unto the LORD, that He would prosper that, which they give for ease and remedy to prolong life.

Second Lesson. S. John ix. 1.

As JESUS passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? JESUS answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the Light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

XXX.

First Lesson. Proverbs iv. 18.

The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

Second Lesson. Philippians iii. 7.

What things were gain to me, those I counted loss for CHRIST. Yea doubtless, and I count all things but loss for the excellency of the knowledge of CHRIST JESUS my LORD: for Whom I have suffered the loss of all things, and do count them but dung, that I may win CHRIST, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of

CHRIST JESUS. Brethren, I count not myself to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of GOD in CHRIST JESUS. Let us therefore, as many as be perfect, be thus minded.

XXXI.

First Lesson. Ecclesiastes ix. 10.

Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all. For man also knoweth not his time : as the fishes that are taken in an evil net, and as the birds that are caught in the snare ; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

Second Lesson. S. Luke xii. 35.

Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had

known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

XXXII.

First Lesson. Job v. 6.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the day-time, and grope in the noon-day as in the night. But He saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the ALMIGHTY: for He maketh sore, and bindeth up: He woundeth, and His hands make whole.

Second Lesson. S. Matthew v. 3.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they

which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see GOD. Blessed are the peacemakers: for they shall be called the children of GOD. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the Prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your FATHER Which is in heaven.

XXXIII.

First Lesson. Jeremiah ix. 23.

Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD Which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Second Lesson. S. Matthew xviii. 21.

Then came Peter to Him, and said, LORD, how oft

shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly FATHER do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

XXXIV.

First Lesson. Micah vi. 6.

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The LORD's voice crieth unto the city, and the man of wisdom shall see Thy Name: hear ye the rod, and who hath appointed it.

Second Lesson. Ephesians iv. 17.

This I say therefore, and testify in the LORD, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned CHRIST; if so be that ye have heard Him, and have been taught by Him, as the truth is in JESUS: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not:

let not the sun go down upon your wrath : neither give place to the devil. Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the HOLY SPIRIT of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice : and be ye kind one to another, tender-hearted, forgiving one another, even as God for CHRIST's sake hath forgiven you.

XXXV.

Note : That the lessons next following are to be used when the Priest is instructing the sick man concerning the Holy Communion, and preparing him for the reception of it.

First Lesson. Exodus xii. 1.

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months : it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house : and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls ; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats : and ye

shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire : his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning ; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the LORD's Passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast : and against all the gods of Egypt I will execute judgment : I am the LORD. And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial ; and ye shall keep it a feast to the LORD throughout your generations ; ye shall keep it a feast by an ordinance for ever.

Second Lesson. 1 Corinthians xi. 23.

The LORD JESUS, the same night in which He was betrayed took bread : and when He had given thanks, He brake it, and said, Take, eat, this is My Body, which is broken for you : this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My Blood : this do ye, as oft as ye drink it, in remembrance of Me. For as often

as ye eat this bread and drink this cup, ye do show the LORD's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the LORD, unworthily, shall be guilty of the Body and Blood of the LORD. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world.

Lections

FROM SUTTON'S DISCE MORI.

LECTION I.

How the Christian man should demean himself, when sickness
beginneth to grow upon him.

THE first and principal thing religiously to be remembered in the beginning of sickness, is that the soul do call herself to a serious account of sins passed, of the evil committed, and the good omitted; remembering the words of the Psalmist: I will acknowledge my sin unto Thee: and mine unrighteousness have I not hid. Therefore by an ancient decree in former time, the sick was enjoined, before sending for the physician, to make first a contrite confession and humble acknowledgment of his sins; as if our sins were (as they often are) the cause of our sicknesses. And surely this decree was wisely made. We open our griefs and sores to the physician of the body; and when we humble ourselves under the hand of God, we open our sins to the physician of our souls, who can best apply the best medicine, Thy mercies, O CHRIST JESUS.

II. Our SAVIOUR having restored to health, and cured the man that lay by the pool side, and had been sick so many years, He who is the sole Absolver, giveth Him absolution, for all is in mercy: Behold thou art made whole; that was for the time past: next He added a caution, as a warning for the time to come: Sin no more, lest a worse thing come unto thee. Made whole, therefore sometime a diseased creature: made whole, therefore not of thyself whole: made whole, therefore now a sound man. Sin no more, lest a worse thing come unto thee: He That afflicted thee for a time, could have held thee longer; He That touched thee in part, could have stricken thee altogether. He That laid this upon thy body, hath power to lay a greater rod upon thee, in body and soul: sin no more. So by this we see that bodily sicknesses may move us to cry out with the Psalmist, LORD, remember not the sins and offences of our youth; and again to say with him, O cleanse Thou us from our secret sins.

III. When sickness beginneth sharply to touch us, we are careful in seeking and sending to procure the health of the body: as Asa sought to the physicians to heal his disease, when he should have rather sent to the Prophet, to have given him some spiritual receipt for his sick soul. The woman in the Gospel spent all that ever she had upon the physicians, and in the end she was never the better: but once coming to CHRIST, she came where she might have cure, and had indeed. When the physician hath done, then we can be content the divine should begin: as if some few words of ghostly counsel were enough, when we see there is but one way with us. No, the first and chiefest care in all extremities, should be a penitent imploring of the help of God, Who in this case doth oftentimes cure both body and soul, and lengthen the days of sorrowful suppliants, as He did the days of Hezekiah.

IV. For recovery, first therefore use repentance, and then faith in the Passion of CHRIST; use both together, with a purpose, by the help of God, to walk in holiness of life: and apply this as a good receipt for thy sickly soul, which hath taken a dangerous surfeit in sin. The lump of dried figs, (that is, means ordained by God for the body's health,) have also their convenient use. The physicians we honour, but it is for necessity's sake. But the physic of the soul hath the best cordials for the penitent patient.

V. You may remember the instance of the people in the Book of Numbers, who, being stung with the serpents in the wilderness, had no better mean of succour than the looking up to the serpent which Moses caused to be set up, as a mean ordained by God for the procuring of their health. We have no better refuge in our time of need, than the lifting up of the eyes of our soul to behold CHRIST crucified. The people cried unto Moses and Aaron, but there was no help until God in mercy appointed this miraculous means. No relief could be found in the Law for the distressed soul until God in His wonderful love raised up a mighty salvation in the state of grace. The serpent was lifted up on high, that all might behold him: so was the SON of God, that all believers might receive saving health from Him and by Him. In the curing of those who were stung by the serpent, it was, Look and live; for CHRIST's curing, it is, Believe and live.

This blessed means, the betaking ourselves in times of greatest extremity, to spiritual helps, and to the remedies of the cross of CHRIST, adds no small comfort to the afflicted. And thus the principal care, when sickness beginneth, is an humble acknowledgment of our sins, which may move us to say, as Joseph's brethren, Therefore is this trouble come upon us. A hearty confession of them all, an humble desire with bended hearts and knees for remission thereof by Him Who is the Hope of the distressed,

the Joy of the afflicted, the Curer of the sick, and the Resurrection of the dead ; a willing mind to be delivered from the bands of sin, may make us cry with the Prophet David, I am so fast in prison that I cannot come forth. And last of all a joyful lifting up of the heart to the throne of grace, may make us willingly renounce the world, and resign ourselves unto His Divine pleasure, to Whose appointment we ought with patience meekly to submit ourselves. First, God sent Jonah to warn Nineveh ; and seeing the repentance of the people, then comes a message of mercy. So you must look upon these trials as forewarners.

VI. We see we are in His hand Who alone hath power over all flesh : when we are in want, we then know the benefit of plenty ; when we are in bondage, we then best perceive the good of freedom ; when we are in sickness, we most thankfully acknowledge the blessing of health, (if we have any thankfulness,) and may easily gather, how God, by lingering sickness, doth in mercy stay till we make us ready. If it shall please Him to adjourn the time of this our pilgrimage, we ought to offer a determinate purpose, as a sacrifice upon the altar of our hearts, to bless Him Who hath ever blessed us, to serve Him truly all the days of our life. And thus having our trust in CHRIST crucified, we make this resolution ; If we live, we shall do well ; if we die, we shall do better.

LECTION II.

How the sick should dispose of worldly goods and possessions.

WHEN his sins have been by the sick person confessed, his soul religiously commended unto God, and his desire either to live or die given over to the Divine disposing Providence, then to settle an orderly disposing of those temporal blessings which God hath

here lent unto His servants, (as oars and sails to bring passengers to their long haven,) is very convenient for every Christian in the time of health, and nothing ominous, as some have timorously doubted. Experience doth show that wise men have afterward lived long, done full well, and served God many years in the world. Wherefore, it is a laudable custom for men, whilst they are themselves, to make their last will and testament in time, lest dying intestate, great troubles, or strifes and suits in law, do arise about their estates, after their death: for this cause Isaiah willed Hezekiah to set his house in order. Now, there is a fourfold house to be ordered by us: first, the house of every one's conscience, wherein we make our repose: secondly, the house of the body, which is to be adorned with holiness, for holiness becometh this house; thirdly, the house of our family, which is wisely to be disposed; fourthly, the house of eternity, which of all other is carefully to be thought upon.

A great temptation in sickness is, the love of the world and worldly things; for that most affecteth a man towards his death, which he most loved in his life; as riches, lands, wife, children. To provide a remedy against this, it is needful for a man to have his last will and testament ready in his extremities, that so he be not troubled about the ordering of his worldly goods, when he should be ordering his soul.

Thus, the testator, having commended his soul to his Creator and his Redeemer, and his body to Christian burial, we see that disposing of temporal blessings maketh us not to die the more quickly but the more quietly; and therefore it was put in practice by Abraham, when he gave the principal part of his goods unto Isaac his son, and unto others Abraham gave gifts of legacies; this did David, Hezekiah, and Tobit: for the quiet of succeeding posterity they disposed of earthly possession, going to possess heavenly.

II. We show our thankfulness unto God, and charity to men, when we become beneficial unto others, remembering Whose saying it was; It is more blessed to give than to receive.

In which giving, the maintenance of churches, colleges, schools, hospitals, and such like godly uses, should (where ability is answerable) be chiefly remembered; for by these deeds of mercy we do not only ourselves acknowledge God's goodness, but make many others, when we have been long dead and gone, bless Him in the participation of the same.

Merciful men, saith the wise man, have honoured God by this means; and how? The LORD hath gotten great glory by them. To give unto the poor in time of sickness is good, but more acceptable were it to do it daily, and in the time of best health. This giving is the ship that will never strike against the rock, but bring our merchandise home in safety. This giving is the most gainful interest; when the merciful shall receive a thousand for one, and find in another world the reward of lending unto God; that is to say, of giving unto the poor; for He is their surety, they shall not have losses by Him.

In hoarding up our riches, saith an ancient father [S. Gregory], we lose them, but in dispersing them abroad, we most surely keep them. To disperse them when we can hold them no longer, is not so good, though commendable; in this kind, with Job not to eat our morsels alone, but to give our bread to the hungry, nay, to take from our own plenty to give unto CHRIST's little ones, is commendable indeed. Blessed is he, saith David, that considereth the poor and needy; the LORD shall comfort him when he lieth sick upon his bed. A cup of cold water shall one day not want a reward, not simply as a reward, but as a reward in His Name by Whom all things are acceptable.

What is become of the large liberality of old benefactors towards the poor members of CHRIST? Is not all scarce sufficient to maintain our excesses? The pride of the world in attire, and the maintenance thereof in lavishing, the needless superfluity in diet, hath eaten up hospitality and mercy towards many hungry souls, and causeth that we have little to leave at our departure for the good of others. Never more at the table, but never less at the door: never more sumptuous in clothing ourselves, never less respect of others. Nature is content for few things; all will not serve excess. To be liberal in good uses, and sparing in unnecessary expenses, is commendable; and so in orderly manner to dispose of these temporal benefits at the last, is rightly to leave that which industry hath gathered, and frugality saved.

III. In the disposing of earthly possessions, none ought to alienate ancient inheritance. God would that the right heirs should take place, and succeed in order.

Provided evermore, that debts ought first of all to be paid; and with Zaccheus we ought to make a conscience in making restitution, if aught hath been taken from any man by false accusation.

Then we are to proceed to bequeath our temporalities; in the bequeathing, natural affections may not be extinguished, the next in kindred disinherited, the custom of place and ancestry, from the fathers to the children and the children's children, violated. Fathers are but guardians for their time, and therefore to make spoil is an injury offered to posterity. Old friends should be remembered by some tokens of love in some small legacy.

The forgiving of our enemies, when we can hurt them no more, is not so much; restitution, where wrong hath been offered should be remembered, debts duly discharged; all which Christianlike dispositions are seemly, both before God and man.

Charity at all times, but principally at this time, becometh Christians. The example of Stephen, praying for his persecutors, may show us the mirror of true charity towards all.

LECTION III.

How necessary it is for the sick, leaving all worldly thoughts, to apply his mind to prayer and godly meditations.

THE disposition of worldly goods being well and wisely ordered, the mind is at more quiet to consider of heaven and heavenly things; the sick is more fit to enter into the closet of his heart, to descend into himself, there to commune with himself.

At these times we have no sweeter incense than our devotion, offered up by prayer. The lifting up of our hands we may make our evening or latter sacrifice. We have no better orators to plead our cause, no surer ambassadors to conclude our peace, than our humble supplications unto Him Who healeth our sicknesses, and forgiveth our sins: Who sits ever in commission to hear our suits, and looks that we should send up our prayers, that He may send down His mercy. By which means we enter into a spiritual traffic with God Himself: we give a cup of cold water, and He returns us a fountain of the water of life; we give Him with the poor widow, two mites, and He gives us again the whole treasure of the temple. The mercy of God, saith one, is like a vessel full to the very brim; if once His children, by the hand of faithful prayer, begin to take of it, it doth overflow unto them.

II. Moreover, it is not with God as it is with men, amongst whom those who are petitioners are wont to be troublesome unto them; but with God, the more we offer up our prayers unto Him, the more we are accepted of Him. The ediles (a kind of public

officers) amongst the Romans had ever their doors standing open, for all that had occasion of complaint to have free access unto them. With God the gates of mercy are wide open to all poor sinners that will make their prayers unto Him. Come and welcome.

III. Now as we should at other times, and upon other occasions, with Abraham, sometimes leave our earthly affairs, as he left his servants beneath, when he went into the mount to sacrifice to God ; so principally in sickness and times of distress, then should we fly unto our surest stay of repose, then should we ascend into the contemplation of heavenly things, and have recourse to God's mercy, as to a city of refuge. Call upon Me, saith the LORD, in the time of trouble, and I will hear thee, and thou shalt praise Me. In the time of trouble ; there is a refuge for extremity. And I will hear thee ; there is the reward of mercy. And thou shalt praise Me ; and there is the return of thankful duty. CHRIST wills all that are weary and heavy laden, to come unto Him, and they shall not lose their labour, for He will refresh them.

In the time of need no surer sanctuary than by humble prayer to repair to God ; let us endeavour, saith a holy Father, [S. Augustine,] to die in prayer : I will lift up mine eyes unto the hills, saith the Psalmist, from whence cometh my help. And in another place, As the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the LORD our God, until He have mercy upon us. Wherefore, with the same prophet, let us devoutly say, In Thee, O LORD, have I put my trust, let me never be put to confusion : but rid me, and deliver me in Thy righteousness ; correct me not in Thine anger, O LORD, neither rebuke me in Thine indignation ; heal me, for my bones are vexed. Be not far from me, for trouble is hard at hand, and there is none to deliver me : remember Thy loving mercies,

which have been ever of old ; cast me not away when my strength faileth me. I acknowledge my faults, and my sin is ever before me ; wash me, and I shall be clean, LORD ; hear me, hide not Thy face from me, for trouble is at hand : O let my cry enter into Thy presence. To this, or the like penitent complaint, that joyful reply is not far off : Because he hath set his love upon Me, therefore will I deliver him ; I will set him up, because he hath known My Name. I am with him in trouble.

IV. These your prayers should be observed with many of the Psalms of David, which, when the afflicted read them, instruct the conscience, and in times of sickness are wont more than ordinary to affect the soul ; for these Divine hymns, saith an ancient Father [S. Basil,] they are a part of Holy Scripture ; high in mystery, profound in sense, comfortable in doctrine, and have in times of affliction a special and peculiar force to move devotion.

Note : The Minister should give a list of those most useful to the sick man, as the thirty-eighth Psalm, Put me not to rebuke, O LORD. The fifty-first, Have mercy upon me, O GOD. The seventieth, Haste Thee, O GOD, to deliver me. The seventy-first, In Thee, O LORD, have I put my trust. The seventy-seventh, I will cry unto GOD with my voice. The hundred and thirtieth, Out of the deep have I called unto Thee, O LORD. With many other like Psalms, proper and peculiar for the sick.

V. Silent meditation, wherein the soul doth enter a solitary talk with God, is also very commendable. When the joys of heaven have leisure to present themselves to our religious thoughts, the pleasures of a sinful life and this world's vanities, are then seen to be of small value, as they are indeed. Then also call to mind the unspeakable love of God towards man in general, and ourselves in particular ; how His mercy stepped forth in time of need, before

execution of justice, to save man. That it was a work of comfort, when God said, Let there be light; but that it was a work of counsel, and of the greatest comfort that ever could have come into the world, when He said in the great work of man's redemption, Let there be a CHRIST born, Which shall save My people from their sins.

Now have we fit opportunity to meditate upon the sufferings of the SON of GOD; His passion, His descension into hell, His resurrection the third day, His ascension and glorious sitting at the right hand of GOD; so that at the Name of JESUS, the sorrowful sinner may say with Thomas, My LORD and my GOD.

We cannot in the world better employ our thoughts, than in calling to mind how GOD hath kept us from our youth up; from how many dangers we have been delivered into which we have seen not a few fall before our eyes, and ourselves by His only mercy unto this day freed from the same. Can we do otherwise, than with all thankfulness call to mind the goodness of GOD towards us for the time past, and put our whole trust and confidence in Him, even in these greatest extremities: yea, both in life and death for the time to come, seeing the LORD is nigh unto all them that call upon Him, yea, to all such as call upon Him faithfully.

LECTION IV.

How the sick, when sickness more and more increaseth, may be moved to constancy and perseverance.

WHEN sickness more and more increaseth, we are more and more put in mind of our mortality; then are we as it were summoned to depart hence, and gently moved to renounce by little and little all the repose we have, or can have, in this transitory life; and therefore ought we now to arm ourselves to stand

with constancy unto the end, remembering evermore, as we had a time to be born, so have we a time to die and depart hence, and in the meanwhile to learn wisdom by the foolishness of those who say in hell, What good hath our pride brought us?

II. To elevate or raise our spirits when they are dejected with sorrow, we may recount with ourselves that CHRIST Himself went not up to glory, but first He suffered pain. Do we suffer? He suffered first. Have we pain and sorrow? so had the most innocent SON of GOD before, Who suffered as He Who alone trod the wine-press Himself, and undertook the brunt of the battle, that we might be made conquerors.

III. When Uriah was willed by David to take his ease at home, Shall I see, said he, my lord Joab, and the ark of GOD lie abroad in the field, and shall I go take my rest and ease? No, I will not. Shall we see the SON of GOD all in gore blood, suffering for the sins of the whole world, and shall we refuse all suffering, taking our ease in Sion, and our rest upon the mountains of Samaria, or loathe to endure any cross or calamity at all?

IV. Is that soldier worthy to triumph with the captain, that would never strike stroke to fight the battle with him? Again: whatsoever we suffer, CHRIST suffered more for us.

And that which we may not forget, it is to be remembered, that this our striving is not beating the air, our labour is not vain in the LORD, for after we have fought a good fight, there is laid up for us a crown of glory. [GOD, saith Tertullian, is Agonothetes, that is, both He that proposeth the prize, and rewardeth the champion.]

V. Look at the generations of old, saith the Wise Man, and see, did any ever trust in the LORD and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise that called upon Him? Wherefore let the languishing person take unto him comfort in GOD's

mercy. Was ever the righteous forsaken? No, he was not.

VI. God told Josiah, that he should be gathered unto his fathers in peace, and yet Josiah died in war; God gave him a constant mind, whereby Josiah died peaceably, and so in peace. The LORD told Jeremiah he should not be vanquished; Jeremiah was stoned, but not vanquished; God gave him an invincible faith. To the angel of the Church at Smyrna He saith, Be thou faithful unto death, and I will give thee a crown of life.

Abraham was about to sacrifice, the birds came and troubled him; did Abraham desist? No: Abraham rose and drove them away. We are about to offer ourselves a sacrifice to God, earthly thoughts trouble us; should we give over? No.

VII. When the sick man feeleth and findeth himself beginning to decline, he should make a hearty confession of his Christian belief, in which Christian confession, it is the part of God's servants to stand constant unto the end against all temptations. Not unlike the history told us of the people of Ciniensis, who, when the ambassadors of Brutus would have them deliver over their city and freedom into his hands, returned him this answer: Tell your captain, Brutus, our ancestors have left us weapons to defend our rights with courage and constancy unto the end.

The HOLY GHOST, by the Apostle S. Paul, in the sixth to the Ephesians, sheweth what these weapons are: as, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the SPIRIT, the feet shod with the preparation of the Gospel. And here is spiritual furniture for all parts, only the back or hinder part excepted: to signify that the Christian soldier should never turn his back before his enemies.

VIII. The eagle to try her young, is said to carry them up against the piercing beams of the sun,

which, seeing them to endure, she acknowledgeth them as her own. CHRIST knows us to be His, by our constant suffering, and therefore sometimes brings us to the conflict.

We read that Sheba, a rebellious Jew, blew a trumpet, and many of the people followed after him ; but the men of Judah, who were of the blood royal, they, as good Israelites, would live and die with David their king. The old Sheba, Satan, blows many an enticing blast, to carry us away from our true allegiance to CHRIST JESUS our King. All that are born of water and the HOLY GHOST, will live and die in the faith of CHRIST JESUS. A just man, saith a holy Father, [S. Augustine,] in a bitter life may justly wish death ; if God grant not this, the just is yet to bear out with constancy that bitter life allotted him, which surely just men do. Howsoever the world for a time frown upon them, yet are they not as the reed without pith or substance, and so wavering with every wind : but firm and constant, like John Baptist, that will hold his profession, though he lose his head for it.

Wherefore considering that there is no combat without an enemy, and no crown without a conquest, no conquest without courage and perseverance : the faithful like Job say, Though the LORD slay us, yet will we trust in Him.

LECTION V.

How they may be advertised, who seem unwilling to depart the world.

IF in this life only, saith the Apostle S. Paul, we have hope in CHRIST, then are we of all men most miserable : to show in effect, that we have not in this life the accomplishment of our hope. Not here, therefore we should expect it elsewhere ; this is

not our paradise, but a barren desert ; we may not look for our habitation here beneath, seeing the city is above which we have to inhabit for ever.

II. To draw back when we are with manly fortitude to go on to the possession of our best desires ; to fail when the hope so long hoped for should most strengthen us in the way, is far from the Christian belief whereof every one maketh daily profession, saying, I believe the resurrection of the body. Often have we prayed, Thy kingdom come. Now when God is leading us into the same, our unwillingness to be gone cannot but argue great weakness of faith ; What should we have done, if God, [saith S. Jerome] had commanded us to die, without mentioning the resurrection ? His will ought to have sufficed : but now having this stay, why should we waver ?

Oftentimes have we wished that we were once freed from this world's captivity ; now God is going about to free us indeed, our desire is to continue in our captivity still ; not unlike children who cry out of pain and grief, and when the surgeon comes that should ease them of all, they choose rather to remain as they are. Oftentimes [saith S. Augustine,] we wish we were gone from all, yet, beginning to wax a little sick, we send with all haste for a physician, and promise anything to have a little longer life. We sometimes even call for death ; if death enter, and say, Here I am, we recal our word ; our days we say are evil, and for all that, as evil as they are, we would not leave them at all by our wills. There is an inevitable necessity of death. We see none was ever exempted, no, not the Very Son of God, when He had taken our nature.

III. There is no mariner, but after many sharp storms desireth the haven ; and shall not we, after so many tempests of this troublesome world, accept our deliverance when the time is come ? We are given to love the world too much, and a great deal

more than we should, being only strangers in the same.

IV. Had we no further expectation, but only to enjoy a state temporal, where we might set up our rest, as having here attained our chiefest good, then might our departure from this world be very grievous indeed, because our being and happiness should end together. But looking as we do for a further condition, so permanent, so blessed, and death being the passage or entry thereunto, there is no cause why man, if he bethink himself, should unwillingly set forward when his time of departure is at hand.

V. First, remembering it is the ordinance of God, and, as Joshua calleth it, the way of all the world. Fear not, saith the Wise Man, the judgment of death; remember them that have been before thee, and that come after. This is the ordinance of the LORD over all flesh; why wouldest thou be against the pleasure of the Most High? Whether it be ten, or a hundred, or a thousand years, there is no defence against the grave.

What man is he, saith the Psalmist, that liveth, and shall not see death? What man? that is to say, no man. This is not proper to any one, which is common to all; kings, princes, strong, valiant, take part with them in this lot. There is no reason that any should look to be privileged in that, wherein all, without exception, must, whether they will or no, submit themselves. Who would not die, saith one, when kings, when great men, when good men die. Would he remain when all are gone?

VI. Secondly, that death is a mean to bring us from a prison without ease, from a pilgrimage without rest, we all see evidently. This made the Wise Man praise the dead above them which are yet alive, and prefer the day of death before the day of birth; surely for no other reason, than for that in the one, we come into a vale of misery, in the other, we depart from it; departing in the faith of Him, by

Whom we look for a better state to come. O death, how acceptable is thy judgment unto the needful; unto him whose strength faileth, that is now in his last age, and is vexed with all things; and to him that despaireth, and hath lost his patience!

VII. Thirdly, this being the way for the obtaining so high a reward, we may step forth with confidence in His mercy, Who now calleth us by death to the participation of the same. Why on God's blessing should any be loath that his soul should return to Him That gave it?

VIII. When the loving mother sendeth forth her child to nurse, and the nurse hath kept it long enough, if the mother take her own child home again, hath the nurse any cause to grudge or complain? How much less cause have we to show any token of unwillingness, that God should take home His departing soul, the work of His own hands, the plant of His own grafting, Who first gave it, and will, before all others, most lovingly keep and tender it? There is none knows the love of a mother, but a mother: there is none knows the love of God, but God, Who is love.

IX. Wherefore, we are very unnatural to ourselves, if we should give testimony of discontentment, when our souls should be delivered into His hands Who is the best Preserver of all. Again, where is our desire, with S. Paul, to depart, and to be with CHRIST? Where is our complaining, with the prophet David, that we are not yet come to appear in the presence of God? Where is the longing of S. Augustine, to see that head which was crowned, those hands which were pierced for our sins? Had we the love and faith which these good men had, we should rather wish for the hour of rest, than show any unwillingness to depart when God is about to call us hence.

X. Shall natural inclination overrule the force of Christian hope? Can we forget the prayer of

CHRIST in the garden, FATHER, not My will, but Thine be done? Would to God [saith S. Augustine,] man had never sinned, then we should never need to fear death; the cause standing as it doth, we must be content to undergo (though contrary to nature) that which is laid as a punishment for sin upon us all.

XI. When CHRIST in the Revelation saith, I come quickly; the Saints reply, Amen. Even so, come, LORD JESUS. To show, whatsoever doth please CHRIST, could not displease them; much less His coming, which is most joyful to all that fear and love His Name.

XII. And here we may consider by this means of yielding ourselves meekly unto God, we have occasion offered to show our subjection to His divine pleasure; as Abraham had when God commanded him to offer up Isaac his son, nay, Isaac his only son, and Isaac whom he loved, and Isaac in whom rested all the hope of his blessed posterity. Here was a conflict, wherein God would see which was strongest in Abraham, either faith or fatherly affection. But Abraham, who is called the father of the faithful, and so one that leaves his children an example for the time to come, in this strait resigned his will to the will of God, stood not weighing so high a precept in the light scales or balance of human reason, but in hope, believing against hope, did proceed to the accomplishment thereof.

XIII. The Apostles of our SAVIOUR CHRIST, in the eighth of S. Matthew's Gospel, being willed to launch forth, and to pass unto the other side of the lake, stood not casting timorous doubts, as thus: This Gennesareth is a dangerous passage, the evening draweth on, we ourselves plain fishermen, none of the skilfullest pilots; but when CHRIST commanded them, without more ado away they go. Now CHRIST bids us to put off from the shore of

our earthly estate; what should we do but immediately set forward? at the other side is heaven, the haven of our hope. The spirit is willing, but the flesh is weak: but the motion of the spirit is best. Again, seeing we must needs away, if we must away, why not now? If not now, when? There is a time to be born, saith the Wise Man, and there is a time to die.

XIV. For our own estate in particular, when decrepit age cometh, which we so much wish for before, is not this age a disease of itself, at those fourscore years, which is the furthest hope of our strength? are we not then cumbersome to others, and irksome to ourselves? In the meantime, so many snares and engines are laid by the professed enemy of man, to entrap men's souls, as we may with reverence and love wonder at the mercy of God in our delivery for the time past, and peaceably accept of our passage into a place of true security, now consequently to ensue.

XV. Last of all, a remembrance of the place whither we are going should take us away, as the Angels took Lot from Sodom. It is unto a city of all continuance, even that city where our souls shall live. Let us send our faith in believing, our hope in expecting, as Joshua sent messengers before, to view that country which God will give us. These messengers will bring us word, that eye hath not seen, nor ear heard, nor the heart of man conceived, the high excellence thereof; which, methinks, should move men to give the world a willing farewell.

XVI. To conclude with an ancient Father, [S. Cyprian,] let pagans and infidels fear death, who never feared God in their life; but let Christians go as travellers unto their native home, as children unto their loving FATHER, willingly, joyfully: One thing, saith the Prophet, have I desired of the LORD, that I may dwell in the house of my God all the days of my life.

Men naturally have a desire to be at home: the Apostle tells us, We are not at home while we are clothed with these bodies, and therefore to be unclothed is best of all. Death doth separate us from these earthly pleasures, but not from heavenly; as it taketh us from friends, so doth it also take us from secret and open enemies. It taketh us from the affairs of the world, so doth it from the griefs and sorrows of the world: it pulleth us from our possessions, so doth it bring us to the possession of better things; and therefore consider we not so much whence and from what, as whither and to what by the grace of God, we are going.

LECTION VI.

How they may be induced to depart meekly, that seem loath to leave worldly goods, wife, children, friends, and such like.

WHILE we set our affections upon earthly things only, it is no wonder if we love them dearly, and are loath to depart from them: but once taking a taste of heavenly, we begin to grow out of liking with the baseness of our former desires, and bend all our affections to an earnest expectation of far better that are to come. It is observed that S. Paul, after he was once taken up in the third heaven, never cared for things on earth any more.

II. If we do respect riches, CHRIST hath greater riches in another world than all the kingdom of Solomon can yield. If honour, He hath greater honour than all the thrones of earthly potentates can afford; for one day in His house is better than a thousand. If friends, heaven hath the glorious company of Saints and Angels, who rejoice at our entrance into their common joy; what more acceptable than good company, and joyful company too? the company is good where the righteous live together; joyful, where is nothing but a cheerful

nging of Hallelujah : where there are so many
ys, as there are together partakers of joy.

III. For worldly possessions, here we found them,
ad here we leave them. The time of our enjoying
hem is uncertain, because we see them ebbing and
owing like the sea ; and we do not possess them
we ought, unless we are ready at times best be-
eming unto God, to forego and leave them.

IV. But to forsake friends, will some say, cannot
e but grievous unto flesh and blood ; to leave
ife and children, cannot but go near the heart.
o we leave friends ? God, to Whom we are going,
better than all friends. To take our last farewell
goods, mansions, lands, revenues, pleasures of all
rts, is a pinching sorrow ; yea, but if we open the
e of faith, we shall see there are riches in heaven,
hich neither rust nor moth corrupteth, there are
ansions that abide for ever.

V. We leave pleasant delights, but receive more
essant by infinite degrees ; we leave delights, which
ly seem to be, for delights which are indeed.

Wherefore, to unburden ourselves of all earthly
res, we may observe this course : which is, to com-
end wife, children, friends, and such like, in our
umble prayers, unto His protection, Who can
tter provide for them than ourselves ; Who is
Father of the fatherless, and taketh into His own
nd the cause of the widow and orphans. Which
e ancient patriarchs well considering, at their
parture from the world prayed for the blessing
God to come upon their posterities, and so
t them ; knowing that they were but sent before
em, who should themselves also ere long follow
em.

VI. And here, did we rightly consider the mani-
ld grievances, which even our chiefest delights we
e so loath to leave have often brought us, we should
on see our departure from them to be a departure
om many cares. The sun, though it be cheerful

and warm, yet is it sometimes less pleasing, by reason of scorching heat; the air, though it be light-some, yet it is sometimes gloomy and overcast; our worldly delights, and whatsoever is here pleasing unto us, have had oftentimes much bitterness in them. Why then do we not forsake this want, to obtain a future plenty?

VII. Of all other, we need not so much regard the foregoing of worldly possessions, which are, saith one, for these causes rather to be despised of us than to be left with discontent. First, for that they are vanities, and so void and empty. Secondly, for that they are not only vanities, but also deceits, from their effects, for they deceive those that trust in them. Thirdly, because they are pricking thorns, for that they bring cares with them. Fourthly, for that they are even griefs themselves, there needs no proof but experience. If we use them aright, we are only stewards; when the owner himself will have it so, what should we else but with all contentment of mind forsake and leave them?

VIII. When night comes, we willingly lay off our clothing, and then make ready to take our rest. We came all of us with Job naked into the world, and with Job naked shall we return again; only our good deeds and bad, as they say, bear us company; our good deeds follow, our bad pursue. A great conqueror of the world would have his ensignbearer carry forth only a shrouding sheet, saying: Lo, here is all of his conquests that which a worthy captain doth carry with him!

IX. Hither we came, as Jacob came to Laban; only by God's providence we are that we are. If God will give us food to eat, and clothing to put on, God shall be our God. These herds and droves about us, they are from the mercy of God; not plants growing in our own soil, not vapours that did arise of us, but of the nature of influences, that from heaven are come down upon us.

Every one sueth to God, as poor men, for things necessary. We are all publicans, receivers; God only is the Giver of all. We cannot call anything ours, but time; While we have time, saith the Apostle. These temporal things came from the storehouse of heaven; we may not say as the tempter, All is mine, but all is of God, Who is the best landlord; He requires no more but that we acknowledge to hold of Him, to receive that we enjoy from Him.

Wherefore the Prophet David saith, LORD, when Thou givest it us we gather it; and they are therefore called goods, because they are God's, His, and not our own; whereby we learn with contentment to leave them, when the Giver thereof shall of His bounty call us away to receive better. S. John saith not, Have them not, but, Love them not: We may have them; but we must not be had of them. We have had them to live: the end then ceasing, the means concurring unto the end must cease. We must not make idols of them, as the Egyptians did of their treasures.

X. But is it possible we should forget whither we are going? Where should the members be, but where the Head reigneth? Where should the heart be, but where our heavenly treasure is? CHRIST, Who is our treasure, is in heaven, whither our first affections ascend, and then we follow after.

XI. All these riches remain not, help not in time of need; they take them wings often and fly from us, and are but straw and stubble, whereupon we may build no sure foundation. And therefore we need not so much care to forsake them. On the other side, we leave the society of men and go to that celestial society of Angels above in heaven, where also a multitude of our good friends expect us. Our separation each from other here is only for a time; our continuance together in the life to come shall be for ever. Let us consider, that when we die we depart from the world, and therefore worldly

affections should now depart from us: let us be-take ourselves wholly to a better habitation, to a better society, to better joys, desiring, with the Apostle, to depart, and to be with CHRIST.

LECTION VII.

How the impatient may be persuaded to endure the pains of sickness, and to die peaceably.

THE conflict once begun, the courage of the captain then, and never but then, is experienced. When God doth call His children to any cross or calamity, then begins the battle; then their blessed patience and meek contentment is made manifest, or never. Knowing that all goes by His ordering in Whom we live, move, and have our being, and that no physician can be more careful for the health of the body than God is wont to be for the health of the soul; how bitter soever the potion seem, as we receive it from him Who means us so well, we should receive it only with patient suffering, whatsoever His merciful hand shall reach unto us.

II. My son, saith the Wise Man, if thou come to serve the LORD, prepare thy soul for temptation, and make not haste in time of trouble: for whom the LORD loveth, He chasteneth. Gold and silver are tried in the fire, and acceptable men in the furnace of adversity.

III. If God will have Moses to be a governor of His people, God will have Moses to be cast out, and laid in the bulrushes by the river's brink. If God will have Daniel to be a ruler under Darius, Daniel must lie for a time in the lions' den. If God will have thee as Lazarus to be in Abraham's bosom, thou must endure blessed Lazarus' sores and sorrows for a season, but thy joys are everlasting.

IV. He that had seen Elijah persecuted by Jezebel,

Susanna accused by the false elders, the holy man Job afflicted from top to toe, would have thought God had little respected their sincere worship and reverence of His Name. Flesh and blood would have imagined their state most distressed; but if we stay a little, and observe their patience, we shall see their deliverance not far behind.

V. Should we not endure some bodily pains, remembering all chastisements are from God? Should we not depart the world with a willing mind, God Himself calling us to depart? The faith we have, or ought to have of our changing, can tell us, the grain of corn must be cast into the ground, and die, before we can bring forth fruit. He That maketh the body of corn to grow again, can He not make the body of man to live again? Although our dissolution be unto nature a painful travail, and therefore it is as Rachel said, Benoni, an effect of sorrow; yet is the same to grace an offspring of strength, and so counted Benjamin, the son of power.

VI. To endure and suffer somewhat, seeing the reward of suffering is great, should be the less grievous unto us. If we look for our felicity here, we are deceived. Elijah must go to heaven in a whirlwind; God will send Jacob an Angel to comfort him in his journey, after all his trouble with Laban; and God will bring him home with abundance of increase at last.

VII. God is faithful, Who will not suffer us to be tempted above that we are able: it is not said, God will not suffer us to be tempted at all, but not to be tempted above that we are able: tarry thou the LORD's leisure, deliverance will come, peace will come, joy will come. In the meanwhile, to be patient in misery makes misery no misery.

VIII. Should it so much grieve any in time of sickness? Why, CHRIST Himself went not up to glory, but first He suffered pain. CHRIST upon the Cross, is

as a doctor in his chair, where He reads to us all a lecture of patience. He was, saith the Prophet Isaiah, a Man of sorrows, and One That had good experience of our infirmities. Whatsoever we suffer, He patiently suffered more for us sinners, and hath called us to eternal glory; and after suffering a little, He will make us perfect, confirm, strengthen, and stablish us, which will be a happy refreshing after all.

IX. That I may, saith S. Augustine, after this languishing life see CHRIST in glory, and be partaker of so great a good, what though sickness weaken me, labours oppress me, watchings consume me, cold benumb me, heat inflame me; nay, though my whole life be spent in sighs and sorrows, what is all to the rest that shall ensue in the life to come? Why do we complain of want of rest, seeing we have undertaken a journey wearisome and troublesome?

X. The Apostle S. Paul counted these momentary afflictions not worthy to be compared with the glory that shall be revealed in us: momentary, and therefore such whose continuance is not long. Wherefore, seeing that after all these sorrows we are going to so quiet a haven, we may with patience endure a time some fatherly corrections. Shall we look for a garland, and never set foot to run the race? Shall we, with Job's wife, be content only to receive good at the hands of God, and no touch of trouble?

The people murmured in the wilderness, and the Psalmist says, They provoked God. David took it not well when the Ammonites ill treated his ambassadors. These afflictions are God's ambassadors; to repine or grudge against them, is to entreat them evil; what should we but accept all thankfully, and in peaceable manner depart this world, considering we are going to a place of rest; it may make this bitter cup have a sweet taste, and stir up in us a longing to be at our long home. For life is lent to us as a ship, to transport us over to the port of rest;

from the cradle to the grave we are upon the stormy sea, tossing up and down.

XI. It is said of Plato, a heathen man, that at the point of death, amidst all his pains, he gave the gods thanks that he was born a man, and not a beast ; a Greek, and not a barbarian ; and so quietly left the world. It is a comfort to man, saith Seneca, a famous heathen philosopher, to call to mind, that so many before him have suffered, and all that are to come shall suffer.

Wouldest thou never die ? then shouldest thou have never been born. It is said, only wise men die obediently ; fools either too grievously, or too willingly. Now is the time to exercise our patience, our faith, our assured trust and confidence in God.

XII. How should the Christian man with all grateful remembrance of God's goodness towards him, of blessings received, of dangers prevented, now patiently bequeath his departing soul into the hands of God, quietly suffering his transitory trial !

XIII. Sorrow may endure for a night, but joy cometh in the morning. Be patient, saith S. James ; behold, the husbandman waiteth for the precious fruits of the earth, until he receive the former and the latter rain. Shall the husbandman patiently wait for the fruits of the earth, and shall not we patiently tarry for the fruits of heaven ?

Take the Prophets, saith S. James, for an example of suffering ; if we will rejoice as they now rejoice, we must live as they sometime lived, and suffer as they suffered. If we are grieved in that we suffer ; as good, and better than ourselves have suffered before us. CHRIST our SAVIOUR saith, If any will follow Me, let them take up his cross ; I have taken up Mine, and he must take up his.

XIV. If we look into the proceedings of God with all His servants, we shall see Him chastening them for a time, and leaving them a little in the trial of their faith. The loving mother doth sometimes leave

the child for a little space, whilst she goes aside, and then, seeing the infant moaning after her, she runneth, and is wont to make the more of it. When God seemeth to withdraw a little His help from us; it is only to see whether we will moan after Him; which, when He perceiveth we do, we are the more beloved and accepted of Him.

XV. When the waters of the flood came upon the face of the earth, down went stately turrets and towers; but as the waters rose, so the ark rose still higher and higher. In like sort, when the waters of affliction arise, down go the pride of life, the lust of the eyes; in a word, all the vanities of the world. But the ark of the soul riseth as these waters rise: and how too? higher and higher, even nearer and nearer towards heaven. Wherefore, to endure the pain of sickness patiently, is an example taken from all God's children, who did possess their souls in patience, and may seem to have an approbation from God Himself, such a one as our SAVIOUR gave of Nathaniel, Behold an Israelite indeed: as if a voice from heaven did testify of the patient, These are My beloved sons.

XVI. Now therefore we may not forget in time of need so good a virtue as patience is, for which God hath a double crown: the one for our content here; the other hereafter for all continuance, remembering evermore that of the Prophet, The bones which the LORD hath broken shall rejoice. CHRIST our SAVIOUR saith, In your patience possess ye your souls; yea, living under the Cross, you shall live peaceably.

LECTION VIII.

How they are to be comforted, who, in time of sickness, seem to be troubled in mind, with remembrance of their sins, and fear of judgment to come.

WHEN the servant of the man of God saw the city of *Dothan* to be compassed about with a multitude

of enemies, he cries out to the Prophet, saying, **Alas, Master, what shall we do?** The Prophet prays that the eyes of his servant might be opened; which petition granted, then he sees the mountain was full of horses, and chariots, and fire; in effect, that they were more who stood for them, than all the multitude that compassed them. The application of this cannot be very difficult to you.

Now you should, with the Apostles, pray, **LORD, increase our faith.** By which faith you shall see that **CHRIST** with all His merits is for you, which is more, and of more efficacy, than the whole power of darkness, that can oppose itself against you.

The sorrowful sinner, in the time of sickness, besieged with a remembrance of the justice of **GOD**, the severity of judgment, the malice of the old serpent, all laying hot battery unto his fainting and departing soul; the world forsaking him, his friends departing from him, or at least sometimes weeping by him, cannot but with complaint say, **What shall I do? which way shall I turn?** Whereby we see that perilous thoughts offer themselves to a soul laden with sin, until the tempest be blown away, the clouds of discomfort dispersed, the joyful sun of grace arise in his heart, the night of misery passed, the morning of consolation do show itself again.

Are we upon our departure out of this our **Egypt?** Let us sprinkle our hearts with the blood of the **LAMB**, and the destroyer shall not enter, nor have power to hurt. Let us call to mind the love of **GOD** in not sparing His own **SON**, which the Apostle took as a most powerful argument: He that delivered up His own **SON** for us all, how shall He not with Him also freely give us all things, and therefore mercy in the time of need? What heart is able to conceive the Divine Providence, from the beginning, over man?

II. A certain person once represented to himself the Three Persons in the Trinity, after this manner, consulting of his good; **GOD the FATHER** saith, **Let**

us create man ; but being created, will he not fall away ? God the SON answereth, Though he fall away, I will redeem him. But being redeemed, will he walk worthy of his calling ? God the HOLY GHOST replieth, I will preserve him, I will sanctify him.

But amidst all assaults, the blessed object of CHRIST's merits is alone able to revive the fainting sinner, and make him argue his right against Satan, as thus : Where is thy force, thou roaring lion ? hath not CHRIST weakened it ? Wilt thou know my strength or might wherein I overcome ? It is the blood of the LAMB.

III. Thus, when like David we come to fight with Goliath, we cast away Saul's armour, all trust and confidence in ourselves, and only set forward in the Name of the God of Israel.

Doth the law indict us of transgression ? We make our appeal to the court of conscience ; nay, we are able to stay that course, and we appeal to the throne of grace ; from the law of fear, to the law of love.

Doth the adversary bring forth our debt bill ? Our answer is, The obligation is cancelled, the book crossed, and the whole debt fully discharged : CHRIST hath passed His word for us ; nay, He hath paid all that was due for us to the uttermost farthing ; now we can show our general acquittance under hand and seal, given us by Him, with Whom it is as proper to show pity, as mercy to help misery. This is My beloved Son, in Whom I am well pleased. Here is the Creditor's own word, His own handwriting under seal. It is a voice from heaven too, and therefore sufficient to comfort sinners on earth, in all their distresses.

Do the sins and offences of our youth now dismay us ? If we confess our sins, saith S. John, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Yea, but do a multitude of sins encompass us, and do we see

ourselves great sinners? Why, CHRIST appeared first after His resurrection to Mary Magdalene, but to show that He brought comfort to the greatest sinners of all. The house builded upon the rock was not moved when the storm came and the wind blew. CHRIST is a most sure rock; let us, as wise builders, lay the foundation of our faith upon this rock; another foundation can no man lay; He is called a Rock; That Rock was CHRIST.

This is a true saying, saith the Apostle, that CHRIST JESUS came into the world to save sinners, whereof I am chief; as if S. Paul put himself in the number, as every one should, and say, Whereof I am one, nay, the chief.

IV. And here we may call to mind that bottomless depth of GOD's mercy, Who will be called in the Gospel by the name of a FATHER, to intimate unto us His love, and to encourage us to come unto Him in time of need, Whose goodness is diffusive and communicable unto others, Whose bounty is delighted in nothing more than doing good; and is wont rather to give great than small things. GOD is not such a one as Adam took Him to be, from Whom when he had sinned, he should fly, or hide himself for fear; but GOD is such a one, to Whom Adam, and all that have sinned, may have access with hope and love.

V. The servants of Ben-hadad, when they saw and considered well their distressed case, began to advise their master Ben-hadad after this manner: We hear that the kings of Israel are merciful, wherefore let us clothe ourselves in sackcloth, that so we may go and find favour in their sight. If this mercifulness were a thing proper unto the kings of Israel, what may we look for at the hands of the GOD of Israel, before Whom they that humble themselves shall doubtless find grace? Jonas saith, I know that Thou art a gracious GOD, merciful, and of great kindness.

Mine iniquity is greater than can be forgiven. No, Cain, thou errest ; God's mercy is far greater, couldest thou ask mercy. Men cannot be more sinful than God is merciful, if with penitent hearts they will call upon Him.

VI. But let us come to CHRIST the Fountain of all mercy : there shall we find God in His mediation, great without quantity, and good without quality, as S. Augustine speaketh.

To this effect the story of Themistocles is not unfitly applied ; who having offended Philip, King of Macedon, takes up his young son Alexander in his arms, and so comes to ask mercy, if not for his own sake, yet for his son's sake, whom he did present unto him. We come to crave pardon for our sins, and beseech the God of mercy, who will hear us in time of need ; if not for our own sake, yet He will hear us for JESUS' sake.

VII. CHRIST in the Gospel was called of the Pharisees by way of reproach, a friend of publicans and sinners, and so was He in truth and verity. Never was there such a friend to poor sinners, and such publicans as he was who struck his breast and said, God be merciful to me a sinner !

VIII. The parable of the lost sheep doth show His love in seeking the lost sinner : the joy of the Angels of heaven over our repentance may much comfort us to call for grace : the Pharisees murmured, when the Angels rejoiced : the wandering son had consumed his father's substance, but yet returned sorrowful to acknowledge himself ; the father saith not, Whence comest thou ? or, Where is now all thy patrimony ? but, Bring hither the new garment, kill the fatted calf ; let us now rejoice, my son was dead, and is alive. Here was a welcome home that might amaze him.

Though we sometimes lose the nature of children, yet God doth never lose the name, nay, the nature of a father, a name of privilege to His children ; we cry, Abba, FATHER : a name of care and providence ;

your heavenly FATHER careth for you: a name of love; If ye give your children good gifts, how much more shall your FATHER in heaven give you, if you ask them of Him? and not only a FATHER, but our FATHER; and that which is more, a FATHER in heaven, that howsoever we are distressed in earth, the comfort is, we have a FATHER in heaven. Which should move our hearts, and kindle our affections in all distresses, with comfort to call upon Him.

IX. It may be said in this case, as it has been said of the affection of a mother, there is none knows the love of a father, but a father; nor any the love of God, but God Himself, Who is love.

The publican who smote his breast for sorrow of his sins, he stood afar off, and would not come near unto God; well, God in mercy came near unto him: was he not more accepted than the Pharisee? The text saith, He went home justified rather than the other.

X. That thou mightest be blessed, O man, first God created thee; that thou mightest be recovered when thou wert lost, then He redeemed thee. To be delivered is properly the state of the innocent; but to be redeemed is their condition for whom a price must be paid, and therefore have offended. Consider that CHRIST hath redeemed thee, which redeeming sheweth a price paid for thy ransom, which price was His dearest blood.

XI. When CHRIST wept, and shed some few tears for Lazarus, the Jews reasoned and said, See how He loved him; but when CHRIST shed His own blood for us, and that in great abundance too, O see how He loved us! O love without example! He was crowned with thorns, that we might be crowned with glory.

If He bought us with so great a price, will He refuse His own purchase? If He sought us flying from Him, shall He not much more receive us when we come unto Him? Can a mother, saith the Prophet Isaiah, forget the child of her womb? yea, though she do, yet will not God forget His

people. When my father and mother forsake me, saith David, the LORD taketh me up.

We have a good Samaritan, that when the Priest and the Levite left us wounded, to wit, the ceremonial and Judaical law passed by us, He bound up our wounds, and paid for our curing, that we might be recovered unto everlasting health.

Hath not CHRIST said unto our nature, as unto Lazarus, when it lay, and still had lain, in the grave-clothes of sin : Come forth, mankind, come forth and live. Our Joseph is gone before to provide for His brethren. Was there ever such love ? Look how wide the east is from the west, so far hath He set our sins from us ; nay, like as the pillar of the cloud was set between the host of their enemies and the tents of the people of Israel, that no harm might befall them, so hath He set His providence between us and all casualties, that no harm should oppress us. Praise the LORD, O my soul, and all that is within me praise His holy Name. Praise the LORD, O my soul, and forget not all His benefits.

XII. We should be suitors unto CHRIST, and lest our manifold sins might make us bashful, He calleth us unto Him, and becomes a suitor to us, saying, Come unto Me, all that are weary and heavy laden, and I will refresh you ; not laden, as only sinful ; but weary, as desirous to be delivered from sin. Came He to call sinners to repent, and shall He not show mercy on the penitent ? Did all the poor creatures come unto the ark to save themselves ? did the angels carry Lot out of Sodom ? and shall we not come unto Him, Who calls us so lovingly, and means no other but to bring us unto His everlasting kingdom ?

XIII. Wherefore, let neither the multitude of our sins, the terror of the law, nor the fear of God's justice, discourage us in time of distress. CHRIST hath put them all to flight, as David did the Philistines, by killing the killing letter of the law.

No sooner was Jonas cast into the sea, but the tempest ceased; no sooner was the Paschal lamb slain, but the Israelites were delivered; no sooner was the high-priest dead, but all banished men returned home into their country. What was this but a figure of CHRIST, by Whose death we have all a return into our country? Who would not cast his burden upon Him that doth desire to give ease? As I live, saith the LORD, I desire not the death of a sinner. GOD would have the sins to die, but the sinner to live. His creatures have nourished us: His providence hath ever preserved us: His mercy hath carried us all along from our very cradles until this day: His watchful eye hath delivered us from so many dangers both of body and soul.

XIV. Have we had such and so many experiences of His love, and should we now doubt thereof? Is the Judge become our Advocate, and shall we fear to go forwards towards the throne of grace? The Spirit and the bride say, Come. And let him that is athirst come, and let whosoever will, drink of the water of life freely. Who shall lay anything to the charge of God's elect? It is GOD That justifieth. Who is he that condemneth? CHRIST at the right hand of GOD maketh request for us, when He drew His last gasp.

LECTION IX.

How the sick in the agony of death may be prepared towards his end.

ALL our life long have we lived in a departure and farewell from the world; since our very first entrance, we were ever drawing towards our end. Now, when our pilgrimage is almost over, when we approach towards the periods of our course, what else remaineth but a hearty commending of ourselves to GOD, and a comfortable expectation of a better life to come?

When weakness of human nature doth not afford ability to manifest our soul's affections, God shall accept at our hands the sending up of our sighs and desires to heaven.

In these last extremities incident unto the state of man, we may fly unto prayer, as unto a city of refuge; which prayer, saith a learned man, [Thomas Aquinas,] is the interpreter of our desire, and desire is the action of our love. God said unto Moses, Why hast thou cried unto Me for this people? and yet we find that Moses spake never a word: to show that He heard the secret supplication of Moses' heart. Out of the deep, saith the Prophet David, have I called unto Thee, O LORD; out of the greatest sorrows both of body and mind, have I called unto Thee. In another place, One deep, saith he, calleth another. What is that? There is a depth of man's misery now at the gates of death, and there is a depth of God's mercy, which is ready to hear and help all that call upon Him: now misery calleth upon mercy.

II. Jonas prayed in the belly of the whale, when he thought upon God: Susanna, in her distress, when she lifted up her eyes to heaven: Have not I remembered Thee, saith David, upon my bed, and thought upon Thee when I was waking? And in another place, O LORD, my heart is ready, my heart is ready; as if his trust was, that God would accept the readiness of his heart.

III. Now is the time that Timothy, a good soldier, should fight, by S. Paul's good example, a good fight, keep the faith, and so finish his course; for why? after all, there is a crown of glory.

IV. This is the last scene of all; when a little brunt is once passed, troubles cease, but joys never cease. And therefore a good remembrance of the joys to come, may now tell us that we are going from the darkness of this world to the land of the living, where there is no night, no need of the candle,

nor the light of the sun, for GOD giveth them light, and they shall reign for evermore. Hold thy peace, Babylon, [saith Epiphanius,] and be mute, O Sodom, because, (that article) I believe the life everlasting, is clear, and, consequently, bringeth comfort to GOD's children departing.

V. But let us hearken to CHRIST Himself; I am the resurrection and the life, saith the LORD: whosoever believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die. O joy of joys! we lay us down to sleep, and we rest, and GOD it is That maketh us to dwell in everlasting safety.

VI. And here we may not omit to call to mind the manner how GOD's servants of old have closed the days of their mortality.

As first, that of Moses, who, after he beheld the land of promise, perceiving his life was not long, blessed GOD for all His benefits, blesseth the people, and so dieth. That of Joshua, who exhorteth Israel to fear GOD, to stand stedfastly in all His ordinances, and so mildly goeth the way of all the world. That of David, who drawing towards his end, a little before his death enjoined Solomon his son to walk in the ways of GOD, that so he might prosper in whatsoever he took in hand. That of Tobit, who as he lay a dying, called his son and his son's sons, exhorting them by a fatherly authority, to be merciful and just, that it might go well with them. That of Simeon, who taking up CHRIST in his arms, cheerfully prayed to depart in peace. That of S. Stephen, who, praying for his persecutors, and calling upon the Name of JESUS, fell asleep. That of Jacob, O LORD, I wait for Thy salvation; when he departed with blessing his posterity. To these may be added the examples of many good and faithful servants of GOD in all ages of the Church, who, after receiving the holy Eucharist, that joyful refection for our last passage, have most meekly departed this mortal life, to live

eternally. And thus have the godly taken their farewell of the world.

Instead of all examples how the servants of God have closed the days of their mortality, let us look into the example of our SAVIOUR CHRIST, Who was the LORD of these servants: Who, when He was now to leave this world, and to return unto Him That sent Him, we may consider how He prayed for His enemies, comforted His friends; how liberally He gave to him that required no more but to be remembered of Him in His kingdom, a sure promise of the possession of Paradise itself; how He showed the greatness of His suffering, when He cried, My God, My God, why hast Thou forsaken Me? the greatness of His love to mankind, when He said, I thirst; the full accomplishing of GOD's glory, and man's good, when He said, It is finished. And last of all, the blessed manner of His departure, by His last words, when He said, FATHER, into Thy hands I commend My Spirit. And His last words, GOD grant that they may be our last words, when the hour of our departure shall come. Amen.

By this we have example, that when we find ourselves near death, that taking our farewell of wife, children, friends, or servants, we give them some good and godly exhortation in particular at parting, and having them all about us by the hands, we commend them to GOD.

VII. As for things worldly, they leave us, and we leave them; the soul only remaineth to be commended unto GOD. Now may we cry, Help, LORD; for besides Thee we have no help: it is not the pieces of our own deserts that can make such a garment as can cover our sins; it is the scarlet robe that took a deep purple dye in the Passion of the SON of GOD Himself, that must now stand us in stead.

If, when thou art going a journey, thou wouldest be glad to commit thy temporal goods to such a

friend, by whom thou mayest be sure they shall be well and safely kept; how much more may the Christian man comfort himself in committing his soul to the custody of JESUS CHRIST his SAVIOUR, Who will keep it sure and safe for ever.

VIII. Reuben said of Benjamin, when Jacob was loath to let him go, Deliver him unto me, and I will bring him safely home. So of CHRIST it may be more rightly said, Commend thy departing soul unto Him, and He will bring it unto its long and blessed home safe and sound, which is the kingdom of heaven.

LECTION X.

A Consolation to all those that lament and mourn for the departure of others.

To use mourning for the dead, both decency amongst men, and Christianity amongst Christian men doth allow: examples of Holy Scripture do approve the same. What more seemly than the performance of a duty, whereby we give testimony of natural affection, in this solemn departure each from other? GOD hath neither made us stocks nor stones, nor given us hearts which should have no feeling when occasions are offered, or times besecming do require sorrowful affections.

II. On the contrary, what more uncomely than to use mirth in the house of mourning? A very heathenish manner was it thought to be, by the decree of an ancient council, to sport at these motives of mourning.

III. For examples in Holy Scripture, we find that Abraham mourned for Sarah his wife; all Israel for Samuel their prophet; the people in the wilderness for Aaron their high-priest; the inhabitants of Bethulia for Judith, that honourable widow; the Maccabees for Judas their noble captain: Martha

and Mary for Lazarus their brother; the women of Jewry for their children, the holy Innocents; the twelve patriarchs for Jacob their aged father; David for Jonathan his trusty and faithful friend. Nay, CHRIST Himself, [saith S. Jerome,] went not to His sepulchre without weeping eyes.

Neither hath this mourning been a light passion only. Great was the lamentation that Jacob made, at the supposed death of his beloved son Joseph, when he said, I will go unto the grave to my son sorrowing. Great was the lamentation that David made, when news was brought him of Absalom's end: O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! It was no doubt a sorrow to his heart. Great was the lamentation which the widows made for Dorcas, so good a woman, full of good works and alms, when they considered her goodness and bounty towards them. And thus we see the laudable custom and practice in mourning for the dead.

IV. When the Apostle forbad the Thessalonians to sorrow, he did not absolutely forbid all sorrowing, but sorrowing after the manner of the Gentiles. So an ancient Bishop, [S. Augustine,] Indeed we are sorrowful, but not as others, without hope. Another [S. Bernard] saith, We blame not the affection itself, but the excess or want of moderation. We may not only use moderate sorrow in the departure of others, but even in the departure of the godly and well-disposed themselves.

Now, as good men often are, and, in regard of their great miss in the world, have been many ways helpful unto others; so is it a sign of some ill dealing amongst men, when the poor and distressed let them go away without any lamentation at all.

It was said by the prophet Jeremiah to Jehoiakim, So long as thy father did help the oppressed, did he not prosper? And after he addeth this, as a great

punishment to be laid upon him : Well, thou shalt die in grief of mind, and there shall be none to make lamentation for thee.

V. The Apostle confesseth in plain words, that God had mercy on him in sparing Epaphroditus, lest he should have had sorrow upon sorrow ; to show that he was not so unmoved, but himself should have had feeling in such a case.

My son, saith the Wise Man, let tears fall down over the dead, and neglect not his burial. Whence we may also gather, that funeral rites, decent interring of the corpse, obsequies and seemly mourning, [which S. Augustine calleth] our last duties of love, in this world amongst friends, are not unfitting the practice of those, amongst whom all things should be done in order.

VI. The Israelites, in burying so honourably their fathers and governors, did show themselves a people of good and orderly carriage in the world. Surely David did show mercy, saith the same Father, to Saul and Jonathan, in burying their bones in that decent manner he did. My son, saith Tobit, when I die, bury me decently. The new sepulchre, the clean linen clothes, the sweet ointments, the assembly of men of reputation, showed how our SAVIOUR was respectfully regarded ; yea, and entombed with solemnity. Sure it is, that those bodies which have been the temples of the HOLY GHOST, and shall be changed, at the day of doom, into a condition of glory, should have a decency performed unto them at their farewell from the world.

It was the desire of the old patriarchs, that their bones might be orderly laid in the sepulchres of their fathers. In the second Book of Samuel, and the second Chapter, David sent messengers to the men Jabesh Gilead, and said unto them, Blessed are ye the LORD, that ye have showed such kindness to my master Saul, and buried him.

It was the praise of heathen conquerors, to permit the burial of the dead: wherefore not to yield them comely burial, or Christian mourning with moderation, is most inhuman.

VII. Notwithstanding, to sorrow as men without hope, is far distant from the rule of faith, which tells us that the death of the saints is precious in God's sight. They are at peace, and their hope is full of immortality. He that said, My son, let tears fall down over the dead, said also, Be comforted. And surely Christians, of all others, who believe the resurrection unto a better life, should rise up themselves by faith, from too doleful passions. For, as in all other things, so in this, a moderation should be had.

VIII. Have we lost a good father, a friend, a husband, wife, or children? we may say with Job, The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD. Neither are they clean taken from us, but only gone a little before us in the way wherein we must all follow. We shall one day meet again by the grace of God; At which time, [saith Cyprian,] there will be no mean joy, when good friends come to live together, and to rejoice together. Our knowledge is now but in part; then shall we know as we are known. Where Peter shall be Peter, and Paul shall be Paul [saith S. Cyril]; and many long since departed, shall as some of the ancient Fathers say, be known of us that have lived long after; as Peter knew Moses and Elijah upon the mount. If it will be a comfort to see one another, above all, O good GOD, what a joy shall it be to see CHRIST the SAVIOUR of the world!

IX. Amongst other means of comfort, that happy hope of the resurrection should raise us up from our most pensive thoughts. [Tertullian saith,] The resurrection of the dead is the confidence of Christians. CHRIST our SAVIOUR before His Passion, when He saw His disciples sorrowful for His de-

parture, which was so shortly to ensue, saith unto them, If ye loved Me, ye would rejoyce, because I said, I go unto the FATHER. So it may be said to those that mourn for the loss of others ; Let not your mind be too much plunged in sorrow, because you loved those for whom you thus lament ; they are gone unto their Eternal Redeemer. GOD saith, I am the GOD of Abraham, the GOD of Isaac : GOD is the GOD of the faithful departed.

X. It is said of Enoch, because his soul pleased GOD, GOD took him away. It was spoken as a blessing to Josias, that he should be gathered unto his fathers, before the captivity of the people came. A holy man [S. Jerome,] saith of sinful times, He is a happy man, that lives not to see this wicked world. Surely, [saith S. Augustine,] as good men are gone from us, so are they gone from a place full of many assaults. And another holy Bishop [S. Ambrose,] saith of one, He was not so much taken from us, as from dangers.

XI. When GOD ships His Noahs it is a sign there is a flood not far behind. When GOD sends Angels to fetch His Lots out of Sodom, it is a sign there is punishment for the sinful cities shortly to ensue. When GOD takes Lazarus into Abraham's bosom, there is then no more penury to endure.

XII. Wherefore, seeing we are all to pass down the stream of mortality, we may not think it so strange to have experience thereof in the departure of others, which we shall one day experience in ourselves. If we complain of the death of friends, we complain in effect that they were born mortal.

We should remember death is as the lines drawn from the centre unto the circumference, even on every part ; or, as the upright magistrate, equal to all ; which may the rather move us to be content in cases so resolute as death : we must take all as well as we may ; seeing there is no remedy to recover our losses, let us comfort ourselves. The good-meaning bor-

rower, the sooner his debt is discharged, the sooner he is at quiet. He that makes but a short voyage, and is the soonest at the haven, is the sooner also from danger of shipwreck: he that is to finish a journey, better it is to do it quickly than slowly: happy is that man that hath life in patience, and death in desire.

XIII. It was not without a cause that the Wise Man praised the dead above the living; for sure they are in a better case by far, departing in the LORD. And S. John heard a voice from heaven, saying, Blessed are the dead. A voice from heaven, and therefore from a place where there is blessedness indeed, and could best testify of it, and those that possess it.

Again, [saith S. Augustine,] There is none dead, which must not needs have died ere long; no ransom can redeem from death. They now rest from their labours, and therefore their good estate now obtained, should the rather move us (remembering their good) to be content.

At our entrance into the world, we brought with us a subjection unto death; all sinned, and therefore death passed upon all; and return we must to the place from whence we came, sooner or later: this world being but our banishment for a time, from which these blessed souls now freed, would tell us (could they return into these earthly regions,) that they with Mary, have chosen the better part. We here with Martha are careful about many things; they have that one thing which is needful, that shall never be taken from them. O speech of comfort! CHRIST saith, FATHER, I will that they whom Thou hast given Me, be with Me where I am, that they may behold My glory.

XIV. If we desire to know how to accept of, and take in good part, as we may, the loss as we count it, or rather miss for a time, of friends departed, let us consider the behaviour of David; who when the

child was sick, fasteth, prayeth, prostrateth himself upon the earth : but hearing that God's will was accomplished in the death of the child, David rose up, ate bread, received comfort as it seemed, after all his sorrow. Being demanded the cause of this diversity of behaviour, he answered, While the child was yet alive, I fasted and wept, for I said, Who can tell whether God will have mercy on me, that the child may live? but being dead, wherefore should I now fast? can I bring him again any more? I shall go unto him, but he shall not return unto me.

In the like case S. Bernard, being not a little moved for the death of one: I turned me, saith he, to prayer and weeping, at last I considered that God had done what seemed best in His Divine providence; what should more sorrowing avail? LORD, Thou hast taken Thine, none of mine; tears forbad me to speak further. And so the good Father resolved to rest content with the will of God.

LECTION XI.

A brief direction for such as are suddenly called to depart this world.

Note: That the Priest may use this Lection in the case of one overtaken by a sudden and dangerous visitation; the Office for which he will find at p. 133.

CONCERNING prayer for our deliverance from sudden or unprovided death, how meet it is that we do not give the least occasion to uncharitable censures to speak of us when we are gone.

I. First: Let it be remembered that we, are all under the hand of God, Whose proceedings are unsearchable, and past finding out; Who knows better, as hath been said, how and when the best time is to bring us to His kingdom. O LORD, Thou art the

workman, we are the vessels : we the clay, Thou art the potter.

II. Secondly : Call to mind our condition in this world, how near we are to death every moment. That we are no other than as a stranger, whose tarrying is but for a night ; seek us in the morning, we are gone : we know not the time of our departure, and cannot tell the certainty of that day, and peradventure this is the day. The soul being departed from the body, there is the house, the householder is gone.

III. Thirdly : Consider that we only came together, as the labourers into the vineyard ; some came in at one hour, and some at another ; so is our departure out of the vineyard : our comfort is, be it sooner or later, the great LORD hath a penny ready for the labourers.

IV. Fourthly : Let not the suddenness dismay any, for unto the faithful man it is no suddenness at all : the righteous is never surprised by death, how soon soever he be gone. GOD respects not, [saith S. Augustine,] so much after what manner we die, as what manner of death we die.

When we live in His fear, we die in His favour, be our departure never so soon. And we should not so much care for the manner of dying, as, being dead, whither we go.

V. Last of all : let not this short warning be a scruple to the conscience of any ; we must refer all to GOD's disposing, either in life or death, so or so. Have some not the time of preparing themselves as they would ? Let them remember that Abraham had only an intention of offering Isaac, and yet the HOLY GHOST tells us, by the Apostle to the Hebrews, that Abraham offered Isaac, mentioning the very deed to be done.

VI. The malefactor upon the cross desired no more of CHRIST, but to be remembered of Him in His kingdom ; and CHRIST tells him of more than

being remembered there; to wit, of his being there. David did not build a temple, yet David made preparation for the work, and this preparing was very acceptable unto God. Though they do not accomplish a quiet and easy departure from this life, yet preparing in time of health for this work, this preparing is no doubt well pleasing unto God, to Whom they are going.

VII. In these cases of necessity, then, with one outcry to awaken CHRIST at the stern of the ship; or with Peter, one Help, Master, I perish! or with the publican, one stroke of the breast, with one God be merciful to me a sinner! one general repentance for all, together with Mary Magdalene, shall, like Abel's well-pleasing offering, ascend upward and find favour with Him, with Whom it is as proper to hear sorrowful supplicants, as it is for mercy to help extreme misery.

VIII. But now, considering we live in this frail estate, and at such an uncertainty as we do, Our time is ever near, [saith S. Augustine,] because we are mortal; nearer, because we live amongst casualties. If we were of a glassy matter, [saith he,] our fear were the less, for then, being kept from knocks, there were some hope of continuance; keep we ourselves as charily as we can, we shall away. Do we overcome enemies without? diseases within will also surprise us. Can we avoid strokes of weapons? the stroke of death is unavoidable. Can we prevent external dangers? a fever at last, or at least some other infirmity, will bring us down, whether in the bed, or in the field, I cannot say: this we must resolve upon, that we must away.

Physicians can tell us, extremities either of joy or sorrow effect as much, and histories confirm the same. An ancient Roman beholding his three sons in one day to bear away the prize in the place of masteries, for very joy suddenly breathed his last. A noble matron at one sorrowful sight, ended her

days with the very doubling of one sorrowful outcry.

IX. All our care, all our sorrow, all our fear concerning death, is but to die a little the later, howsoever it please God to dispose of us, Whom we may beseech, if it shall so stand with His good pleasure, for a peaceful departure.

O LORD, [saith S. Anselm,] take from me if Thou wilt, my goods, my riches, my pleasures, my life; only leave me my heart, which may never cease to love Thee, and call upon Thee.

Much doth he offer that offereth the affections of his soul; loud doth he cry, whose faithful thoughts say, LORD JESUS, receive my spirit.

LECTION XII.

An admonition for all such as find themselves troubled with evil motions to commit faithless and fearful attempts against themselves.*

To take all adversities of the world with a calm and quiet mind, is a duty of Christian patience; to beseech Almighty God for His resisting help and grace against all evil and graceless motions, which proceed from the old enemy of man, is a part of Christian devotion; nature is weak to raise up itself, adversities and temptations are strong that would cast it down; both adversities and temptations fly away before the face of our trust in God.

II. Are many assaulted, or so deeply distressed, that they begin to wax weary of life, and for fear of some little disgrace of the world, sometimes, [saith S. Augustine,] the hard usage thereof, that they would needs be gone, and they care not how too? Let these remember, that God hath given no man leave to cut off from himself space for repentance, or shorten that benefit of life which He hath granted

* See also the Exhortations in the Office after attempted Suicide, for additional matter on this subject.

him to gain a state of eternity in. He That brought us into the world, ought to have the calling of us hence; when He calleth, then, and not before, we willingly depart this earthly tabernacle.

III. Abridge the time we may not; we must not, for all the disgraces and injuries and obloquies, the crosses and losses this world can lay upon us; fie upon that discontentment that should make any cowardly to run away, or distrustfully to give over his standing, before he be called by the general of the field; fie upon that despair that should make any cast away themselves, and forget they have souls to save. The mercy of man reacheth unto his neighbour, but the mercy of GOD reacheth unto all flesh.

IV. As the pleasures of this world should not make us love life more than we ought, so also the calamities of the same should not cause us to leave life before we ought; we must let the little twist of mortality twine out until our clue be ended, and pray GOD evermore to grant us the thread of grace to bring us out of the labyrinth of a troubled mind.

V. None may seek death, for death should rather come unto us than we go unto it before our time; be our calamities never so great, life is precious, and it were impiety desperately to bring it unto peril.

VI. To be any way accessary, much less principal in our own decay, is most unnatural and heinous before GOD and man; with Cain to see the greatness of their sins, but not the greatness of GOD's mercy; with Ahithophel and Judas to finish their unhappy days by a tragical and most unhappy end, is heinous, and most execrable.

VII. Will GOD require blood at the hands of man, and beast, and shall He not require it at thine own hands? If He command in the law, Thou shalt not kill, art thou not included within the compass of this commandment if thou embrue thy hands in thine own bowels? Thou mayest not kill another, [saith S. Augustine] therefore not thyself.

VIII. The holy man Job, saith an ancient Father, would rather endure in his flesh all adversities, than procure his delivery by an untimely end, and so to want miseries. If we look unto the lives of all the Patriarchs, Prophets, Apostles, saints, and servants of God, who had as great adversity in the world as ever any, we shall never find the least inclination in them this way; but evermore relying upon God, their manner was to wait until death opened the door.

IX. Wherefore, be it far from all believers to be cast down by distrustful thoughts amongst the distresses of the world. The tempest may rage, but stay awhile, and a calm will follow. The sun may be overcast for a time, the weather will be fair again: O taste and see how gracious the LORD is; blessed is the man that putteth his trust in Him.

X. We ought neither to fear death, nor seek it. Wherefore should I fear, saith the Psalmist, in the days of wickedness, and when the wickedness of my heels compasseth me round about? In the evil day? what is that? [saith S. Augustine.] The wickedness of our heels? which are those? Is not the evil day the time of our approaching end, or of our greatest trial? Is not this wickedness, our sins committed, which would hinder or trouble our passage now departing? How comes it to pass we should not fear? Verily, the evil day, by the hope of the resurrection, is made a good day; the wickedness which our mortal enemy the serpent casteth at our heels, is now removed by Him Who hath broken his head.

XI. Now therefore, though all the miseries of the world, in times of extremity, do band themselves against us, let them never draw us away from this happy hope: deliverance will come, and when evil motions arise, let a remembrance of CHRIST JESUS step in to comfort our hearts. It was the holy practice of one, when bad thoughts began to trouble him, to insist in prayer; when worse motions did provoke,

to insist more fervently; in a short time both bad thoughts and bad motions left him.

XII. By this which hath been said, we may observe, according to that of the Prophet, Eschew evil and do good. In eschewing evil, men may observe the heinousness of those actions which some have attempted desperately against themselves: how the law of nations, to deter men from such attempts, have denied decent and seemly burials: the shameful infamy they left behind, besides the displeasure of Almighty God, is sufficient to show their evil ends.

On the other hand, how much it behoveth all men, and most especially those who remember they have a Helper in heaven, to go through with magnanimity the tribulations of this world, we may perceive, because assuredly, after a long suffering there is long rejoicing; yea, for ever and ever in the world to come. Wherefore that may be said to any distressed man, which our SAVIOUR CHRIST Himself said to one in distress, Son, be of good comfort, thy sins are forgiven thee.

XIII. Are any assaulted so as they now begin to loathe life, nay, which is worse, intend to become more cruel unto themselves than murderers? Let them remember that they have somewhat more to lose than a temporal life, and therefore should be careful in so great a charge as their eternal safety is worth. Woe be unto them, saith the Wise Man, who have lost patience, much more in such a distrustful manner as this. If one who slays his parent be most heinous, for that by how much the nearer, [saith S. Augustine,] by so much the more wicked; then none more wicked than those who wilfully perish by their own hands, because none so near themselves as themselves; what do these miserable men, but seek to cure misery by casting themselves into greater misery?

XIV. Had the martyrs of old been of these men's mind, they might soon have ended lingering tor-

ments by some quick despatch or other, but that they would not die for all the torments the world could lay upon them, had they been greater than they were. CHRIST our SAVIOUR saith unto Peter, When thou wert young thou girdedst thyself, and walkedst whither thou wouldest : but when thou art old, another shall gird and carry thee whither thou wouldest not ; to show he should suffer of another, and not of himself.

XV. Is the soul troubled and sorrowful unto death ? Remember the words of our SAVIOUR in His agony ; FATHER, not My will but Thine be done : where He teacheth thee in times of distress what thou shouldest think, how thou shouldest speak, Whom thou shouldest call upon. In His temptation He withstood the tempter, to show us how to come out of temptation ; in His agony He prayed, to teach us how and after what manner to pray.

XVI. In time of affliction, when trouble ariseth, let all remember that saying of the Wise Man, My son, despise not thou the chastening of the LORD : for whom the LORD loveth, He chasteneth. We may call to mind that we lost happiness in seeking to solace ourselves ; and just it is, that by enduring sorrows we recover what we have lost. We ran away by committing evil, and we return again by suffering evil ; once we sinned by doing against righteousness, now we humble ourselves by enduring for righteousness.

LECTION XIII.

A consolatory admonition for those who are over-much grieved at the crosses of this world.

IF the world hate you, saith CHRIST our SAVIOUR unto His disciples, you know it hated Me before it hated you : that heaviness might not dismay or cast them down, without hope of deliverance, where He proposeth the one He promiseth the other ; Blessed are they that mourn, for they shall be comforted. *Are not these happy tears, well distilled out of a*

sorrowful heart, that shall have the hand of the SON of God Himself to wipe them clean away ?

II. When all flesh, saith Moses, had corrupted his ways, it repented the LORD He had made man ; that is, GOD was sorry that man, created to so excellent an end, should himself destroy himself : to cleanse that corruption, He then sent a flood. Now GOD sends a deluge upon the face of our earthly pleasures ; these floods of tears extinguish the heat of unlawful desires, cleanse the corruption of our sinful lives ; when all is overpast, there ensueth a calm.

III. The Church well celebrateth solemn and sanctified feasts, as public memorials of CHRIST's blessed Birth, His Resurrection, His Ascension, and many others ; before which feasts, it appointeth the evenings to be fasted : in this world we do but fast the even ; we shall keep holy-day when we come to heaven.

Our LORD and Master CHRIST JESUS, as He did seldom laugh in this world, so did the world as seldom laugh upon Him. He tells His followers they must become as little children ; little children, we know, have no other weapons to avenge themselves but their tears ; and what other have we against our crosses of this world, but our sighs and supplications sent up to God.

Job saith, My sighing cometh before I eat ; whose suffering was such, that all which we do or can suffer, [saith S. Jerome,] is, in respect of those, in effect nothing ; for he endured not one but many crosses, and those not light and ordinary, but great and grievous, such as to see might have pierced his soul, and to hear could not but wound his heart in his great losses ; none left but four messengers, all to bring him tidings of sorrow ; and not all together, but one after another to increase the same. The first tells him that not only his oxen were taken, but taken when they were now plowing, a time when he did most

need them ; so his fields would become barren. The second that his sheep were destroyed, and not only destroyed, but destroyed with fire from heaven ; as if he might gather, that not so much man as even God Himself was angry with him. The third, that not only his camels were carried away by the Chaldees, but withal, all his servants were slain ; so his enemies were strengthened and enriched, but he was weakened and impoverished. The last and most sorrowful of them all, that his children were dead, and, to aggravate the case, that they suddenly perished amidst their mirth. When his oxen were taken away, had his sheep remained, he might have had the lesser sorrow ; when his sheep were destroyed, had his camels been left him, it had been some stay ; when his camels were carried away, had his servants accompanied him, they might have brought him some help ; when his servants perished, had his sons and daughters lived, it would have been no small comfort to Job ; but all Job's comforts for the world go away together. Satan thought here was a train able to have blown up the strongest fort, and to bear down the chiefest rampart of Job's patience ; but Satan was deceived, Job is the same man still ; for he that did truly serve God in time of prosperity, did also bless Him in his greatest adversity. Here was patience with thankfulness. Satan took away many things from Job which God gave, but he could not take away God That gave all.

Evil men, after a manner can praise God for prosperity ; but in adversity, only good men with Job do worship Him ; by whose example, how many comforts are there offered to distressed minds ! Gather out of history the magnanimity of all the greatest men, put them all together, and for constancy they come not near this example of the holy man Job. The tempest did rage, but the rock was not hurt ; the wall was beaten and battered, but the treasure *within* was safe : Job is still the same.

Now, although good men have sometimes with Job amidst their sorrows in the world wished to be gone; and as David, when he said, LORD, bring my soul out of prison; or S. Paul, when he desired to depart and be with CHRIST: it was not so much from any impatience, as from a longing they had to change to a blessed death, from so uncertain and sorrowful a life.

Our LORD and Master CHRIST JESUS, in telling His disciples His soul was sorrowful, in crying to His FATHER upon the Cross, showed what man is wont in times of extremity to feel and find; not that He ever doubted of the Divine assistant Power, which to think is execrable impiety, but to show us in greatest trials to resolve upon God's pleasure, and say, FATHER, Thy will be done.

We are in both estates, in either of the extremities; in prosperity so secure, as if we were ready to say with Nebuchadnezzar, Is not this great Babylon? or that Babylon that cannot come to ruin? In adversity so abject and dismayed, as if there were not a Helper in heaven of power to raise us.

We should not be discomforted at this world's adversity; we may not look to find God in the gardens of Egypt, Whom Moses found in the thorny bush of manifold tribulations. To be without crosses, we may rather wish than hope.

IV. The mind of Lot's wife was upon her substance in Sodom; she looked backward, but she never looked forward again: she is turned into a pillar of salt; and so stands for an example.

When with the spider we have exhausted our very bowels to make a slender web, one puff of wind carries all away; when we have endeavoured to the uttermost to mount aloft, suddenly death doth clip the wings of our soaring endeavours, and down we fall.

Did we look back and consider how many are under us, as we are over ready to pry how many are above us, we should soon see our state less grievous than the *state of many who are as dear to CHRIST as ourselves.*

V. Is it possible that any delights should draw man from God, for whom He made the whole world, and all that therein is? Should base desires make the creature unfaithful unto Him from Whom cometh all his good? Joseph said, Behold, my master hath committed all that he hath to my hand, how then can I do this great wickedness? As if he could not find in his heart to commit evil against him that had dealt so liberally and so lovingly with him, as his master had done; ever remembering that liberality should move love.

VI. For these worldly vanities we may let them pass: whatsoever they promise, their pleasure is not permanent. When Jacob was hastening into his own country, Laban followed him and said, Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have let thee go with mirth and with songs? when his meaning was to have kept him still in longer servitude: but as Jacob did well, seeing Laban's countenance once set against him, to make ready to depart unto his own country; so when we shall find the world to frown upon us, we shall do well to make speed and prepare ourselves to be gone.

Notwithstanding the people in the wilderness did drink of the bitter waters of Marah, yet in that God appointed His Angel to direct them in their way, it was a testimony He would bring them into a better land. God hath given us His Spirit, more than an Angel, for our Guide, Which may bear witness of our spirits; we were not created for this frail and momentary state, but look for better things to come. In the mean time, no calamities of life should make us hate life, the course whereof we may not slack or hasten at our own pleasure. Heathen men have gathered, by way of consequence, that the condition of good men is happy in the other life, seeing it is here for the most part grievous.

VII. If it did so much revive the hearts of distressed people, that one, and that in vision only,

should seem to see Onias, who had been high-priest, a virtuous and good man, reverent of behaviour, and of a sober conversation, well spoken, and one that had been exercised in points of virtue from a child, holding up his hands to heaven, and praying for them; then to see JESUS CHRIST Himself at the right hand of God, there to stand for us: Merciful LORD, how can it but raise our pensive hearts?

Elkanah said unto Hannah when she was sore grieved at the hard usage of the world, Why is thy heart grieved? am not I better unto thee than ten sons? This was a speech of comfort to her troubled mind. But unto the distressed, whose joy is in CHRIST Crucified, may it not be said, Is not His love and mercy better unto us all, than ten thousand pleasures of a sinful life, Who hath said to all that fear and love His Name, In the world ye shall have tribulation, but be of good cheer, I have overcome the world?

The Church, resembled unto a garden, hath two sorts of flowers, that is to say, lilies for times of peace, and roses for times of persecution.

LECTION XIV.

An admonition to all, while they have day and time before them, to make speed to apply themselves to the lesson of Learning to Die.

SEEING that all flesh is grass, and the glory of man is but as the glory of the field, the grass withereth, and his flower fadeth away: how behoveful then it is for all to apply themselves to the lesson of learning to die, the holy man Job showeth in these words: Man that is born of a woman hath but a short time to live.

Our spring is fading, our lamp is wasting, and the tide of our life is drawing by little and little unto a

low ebb; whatsoever we do, our wheel whirls about apace; in a word, we die daily; and we all know we have every one of us a poor soul to save.

Here we may consider, that health is the mart where the provident merchant may lay up his store; strength is the seed-time, wherein the diligent husbandman may provide for a harvest. But it is a pain to repent; many cannot endure it. Merciful LORD, how then will they endure the pains of the unrepentant in time to come? of which the rich man thought if one from the dead should tell the living, it would make them take heed. If we will profit by his example, as I pray GOD we all may, we have greater testimony than the testimony of the dead, which is the testimony even of Him Who is the Way, the Truth, and the Life. Agree with thine adversary quickly, whiles thou art in the way with him.

II. He that will never put on sackcloth, until with Ahab he sees God's justice at hand to require punishment for his sins; he that will never begin to live until he be ready to die, may wish one day he had been better advised, when all the world cannot recall opportunity past. It is the general practice of Satan to promise careless sinners time enough, as enticing and biting usurers are wont to give day to young heirs from time to time, until at last they wind their inheritance from them.

We know not how dangerous it is to defer all unto the last cast; As I will not promise, so I dare not presume, saith one of the old Fathers, [S. Augustine,] of evening repenters. To make all out of doubt, the best course is, repent betimes.

III. The HOLY GHOST saith, While it is called To-day. The world thought itself never more secure than when they were eating and drinking, when they were planting and building; yet suddenly came the flood and overwhelmed all. The morning was fair when Lot went out of Sodom, and yet *before night* were the Sodomites destroyed. Nebu-

chadnezzar thought himself never more sure than when he had builded great Babylon ; and yet, while the word was in his mouth, God cast him down upon his knees. The rich man thought himself never more likely to have lived than when he had viewed his barns, set himself down in his counting-house, and told over his bags, and said unto his soul, Soul, take thine ease, when he should have said, Soul, remember thy end ; for before dawn it was taken from him.

IV. We all know what we have been, we know not what we may be, or how suddenly we shall be taken away from all. Wherefore our SAVIOUR exhorteth us to agree with our adversary quickly, to walk while we have light. Wilt thou know who this adversary is ? It is thy conscience, that will accuse thee of doing evil to the great JUDGE of the world. Wilt thou know what this light is ? It is the day of grace.

The Prophet Isaiah calls upon the people of his time, to seek God while He may be found. In this life, there is a place of grace and mercy, but in that other life, of justice only ; which being so, had we not need to seek the LORD early, as Job speaketh ?

V. Our SAVIOUR in the Gospel saith, *Young man*, I say unto thee, Arise. Bring *young* rams, saith the Psalmist, unto the LORD ; *young* rams, even the best of our strength. As there is a resurrection unto the life of glory, so is there also a resurrection unto the life of grace. The death of the soul went before at the beginning, and then followed the death of the body. In like manner, the resurrection of the soul is first, and then cometh in due time the resurrection of the body.

Sin is a fall ; The righteous falleth, saith the Wise Man : amendment of life is a resurrection ; and blessed are those that have part in this resurrection. Sin is a kind of death ; the father saith

of his riotous son, This my son was dead: holiness of conversation is a resurrection; and blessed are those who have part in this resurrection. S. Augustine saith of the prodigal son, By repentance he found himself, who by riot had lost himself; and therefore to conclude this consideration, Let us give Him our life Who gave to us His life. Sin is a drowsy or heavy sleep; Knowing the time, saith the Apostle, that now it is high time to awake out of sleep: newness of conversation is a resurrection; and blessed are those that have part in this resurrection.

VI. Though we do not yet hear the shrill trump or voice of the Archangel summoning all to judgment, yet we shall hear with these ears at the day of doom that doleful voice, but unto them that take heed in time, joyful: Arise from the dead, and come to judgment.

If it made Felix tremble to hear of judgment; a remembrance whereof should sometimes sound in our ears; then to hear of the pains that shall follow judgment, it may well alarm careless men with extreme terror.

Let us not offer the first of our vintage to the delights of sin, and serve God with the lees and dregs of our age. Let us not yield the flower of our life unto the foul affections of corrupt nature, and reserve for God the very refuse of our time. It is no conquest to overcome a weak and feeble enemy, to resist the pleasures of the flesh, when nature itself is decayed. Again, canst thou look for a conquest when thou art weak, and thine enemy is strong? When Samson's strength was gone, his enemies prevailed; our strength is grace in CHRIST, which this Delilah, or security of life, would deprive us of.

VII. We should consider that our care is not so much now what to do, as what one day we may wish we had done; wherefore, let men pass through this world as the people did by the land of Edom, who *only required* to go through it, but would make no

stay at all. What, should we set our delights in this Edom? our passage through it is all we should require. The chiefest matter that we are to consider is to serve God, and prepare for the good of our departure.

We see by experience that the longer we defer the curing of wounds, the harder is their recovery at the last. The loss of time is very precious, seeing we have no warrant for the least continuance thereof: Make no tarrying, therefore, (saith the Wise Man,) to turn unto the LORD. Lose not any longer the good hours; the common case of all flesh passeth so often by us, that at the last it taketh us too, as well as others. We may not defer a work of such importance, but let us with all expedition proceed in the performance of the same. It is the reply of the HOLY GHOST, I have heard thee in an acceptable time.

VIII. The Apostle S. Paul saith, Present your bodies a living sacrifice unto God, which is your reasonable service. When we repent only in our last extremities we give not a living but a dead sacrifice; not then a reasonable but an unreasonable serving of God; wherefore, as CHRIST saith, Walk while ye have light; so it may be said unto all, For the love of God repent while ye have time.

Twelve Exhortations.

BISHOP STEARNE.

FORM I.

A Form of address which the Priest may use in any ordinary case.

DEARLY Beloved, be assured that all sicknesses and evils, of what kind soever they may be, come not by chance, but for some good end. And it is the duty of all who are visited with sickness, or overwhelmed with affliction, to behave themselves according to this belief. Consider therefore, well, for what probable reason you are visited with this sickness, that you may determine so to order your ways, that they may be agreeable to the mind of God. And that you may be both willing and able to do this, I would have you know that God sends sickness upon us, sometimes to prove our patience; and that it is then our part to bear it with resignation. Sometimes He afflicts us in this manner that He may withdraw our affections from too much love of the world and its occupations; and therefore it is our duty to learn from our sicknesses that earthly things are unworthy of our love, and that heavenly things are to be sought after with all our heart. Sometimes He visits us with illness, (and this very often) that it

may lead us to repentance ; and then it is our bounden duty, while we are on a bed of sickness, to repent earnestly for the wickednesses we have committed, to hate former sins, and then to turn our minds to better ways and wiser counsels.

Then, as there shall be need, the Priest may exhort the sick man to patience, to the contempt of the world, and to repentance, with arguments drawn from Holy Scripture and from reason.

FORM II.

If the person visited be of ill fame, and is backward in confessing his sins.

I COME to you, *brother*, not only to pray to God for the restoration of your bodily health, but also to endeavour, by exhorting you to a serious repentance, to advance your eternal salvation. I hope therefore, that you will not be displeased, if I now remind you of those things, which from time to time I have heard from others concerning you. I myself indeed do not give ready ear to public reports, for I know them very often to have little foundation. However, I shall not now keep from you those things which are generally reported of your manner of life, lest, perchance, they have more truth than I could wish. If you can prove them to be false, as I heartily trust you may, I shall be able to vindicate your innocency, if at any future time I hear you slandered by any evil speaker. But if the rumours are true, I will show you how important it is for you at once to set about a true repentance.

Then the Priest (first removing witnesses) shall tell him what he has heard by report ; and as the answer of the sick man furnishes matter for further conference, so shall he proceed.

FORM III.

If the person visited be of good fame.

DEARLY beloved brother, I hope that the accounts I have heard of you are true ; namely, that you have spent the days of your life hitherto (as S. Paul enjoins) soberly, righteously, and godly ; for if so you are able to look back upon the past without grief, and to meditate on the future with joy : you are able to bear the chastisement of your Almighty FATHER with a trustful spirit, and you will I hope be prepared to meet death, should it come upon you, with good courage as the end of evils, and as the gate which leads to everlasting happiness. You can submit yourself with resignation to the Divine will : and with the blessed Apostle, you may hope for the reward of perseverance in a full trust in the merits of CHRIST. But if you are conscious to yourself of sins which to others are hidden, be sure that it will profit you nothing that others think and speak well of you. For GOD, when He shall hereafter judge the world, will give His sentence not according to the unstable opinions of men, but according to His own wisdom, by which He most certainly and infallibly knows all things which have been, which are, and which ever shall be ; and according to the testimony of every one's own conscience, which will then bear irresistible witness concerning those things which are now done in the body. In this, therefore, you will have to strive earnestly, that you may make your peace with GOD by a real and timely penitence, and so obtain the blessing of a quiet conscience. For your repentance, if sincere, will, through the merits of our SAVIOUR most certainly blot out your former sins, and will make you secure from the tormenting witness of your own conscience.

The Priest should take occasion of further speech from any answers the sick man may make.

FORM IV.

If the sick man to whom the Priest is called be of another communion.

I KNOW not, *brother*, whether you are pleased with my visit to you. Since I am of a communion which differs from your own, you may perhaps expect that I am going to speak against the doctrines of your religion. But you need not entertain any such fear. For however earnestly I may wish that you and all others, who are walking confidently in the paths of error, should return in time to the way of truth; yet it seems both unseasonable and unsuitable to enter upon controversies in a sick room. I have, therefore, no intention of this kind. You will not blame me, however, if I endeavour to move you to set about those things which all men confess to be the proper duties of the sick, and which you cannot omit without endangering your salvation, nor even put off for an hour, without great peril to your soul. And for no other cause, indeed, have I come, than that I may speak to you concerning the undoubted duties of all Christians, and exhort you to that hearty repentance which all men deem necessary.

*The priest may then proceed to explain the nature of repentance, to enforce its necessity, and to move the sick man to its due performance.**

* As the Visitation Office is for the use of members of the Church, it may be supposed that in the case above contemplated, the Priest is at liberty to change the prescribed order of examination, and to proceed with the examination of the sick man's repentance, before any inquiry into his faith. It is probable that the Priest will, in examining the repentance of the sick man, find matter for carrying him forward to a declaration of his faith, and so possibly be enabled to rectify any doctrinal errors into which he has fallen.

FORM V.

If the Priest have to do with sick persons who are wealthy.

DEARLY beloved, Almighty GOD has bestowed upon you very many of the good things of this life, and it is but right that you should bear with patience such evil things as He now sends upon you; and that you may be minded to look upon the sickness with which you are troubled as among the favours of Divine Providence, know that afflictions of this kind have their proper use, and although bitter, are nevertheless wholesome. For they may teach you how vain and uncertain, how unworthy of love are those worldly things which pass from us, since they are unable to soften griefs, nor can they afford you, even in your greatest need, the least consolation. Affliction may also teach you that at some time or other they must be given up, and that an account must assuredly be rendered of all the talents committed to your trust in this life. And therefore it is the part of those who are prudent, to administer their worldly affairs while they live in such a manner that after this life they may not prove a hindrance to their everlasting happiness. And hence you may learn, *brother*, (if at any time you have broken the laws of justice or the rule of charity, in heaping up or keeping to yourself riches,) not only to ask God's pardon with earnestness and humility, but also now at length to withdraw your love from worldly things and to fix it upon things heavenly, and to show the settled change of your heart and mind by practising, both now and for the future, works of justice and of charity, as you may have opportunity.

Let the Priest take occasion of further matter from the answers of the person visited.

FORM VI.

If the Priest have to treat with one who has been long in poverty.

I PERCEIVE, *brother*, that you have not been blessed by our Almighty FATHER with the riches of this world, and therefore I hope that you have long been yearning after the true riches of another, and that you have wisely laid up treasure in heaven. For misfortune, how severe soever it may seem, is not able to hinder your growing rich after this manner. And indeed, with whatsoever difficulties you may have struggled, they ought at least to have profited you thus much, that you should more earnestly seek for heavenly things. And I do not doubt but that for this purpose they were sent of God. I hope, therefore, that you have not given way to envy or impatience; but that you have lived content with your own lot, and are ready with a willing mind to commit yourself and all belonging to you to the providence of God. And I would have you not in the least troubled because you may soon have to leave behind wife, children, or any other to whom the close tie of blood binds you, without property or friends; since you may be assured that God, Who has hitherto watched over you, will also hereafter provide for them, and will give to every one of them, if they do not oppose Him by their evil ways, whatever is expedient for them.

The Priest may subjoin what he shall judge fit according to the answers of the person visited.

FORM VII.

If the person visited be very aged.

DEARLY beloved, Almighty God has given you length of days, and you well know, it would not be

right that you should wish or expect Him to prolong your life much further. Your great care should be that you may constantly await death (which cannot be very far from you,) in a prepared state, so that you may be ready to give an account to Almighty God of the many years of your life on earth. I hope that you have long looked on your death as near at hand, and that you have given much time to prayer and holy thoughts, and that you have heartily cared for your soul's health: and so indeed that nothing now remains for me to admonish you of, but to go on in this good way, and to perfect the work you have so happily commenced. And I warn you to do this, because you cannot safely cherish the notion that what you have hitherto performed is sufficient. For whilst God grants you life, the sins and offences of your youth must be bemoaned; their pardon must be unceasingly sought; and your mind diligently fortified against remembering them with pleasure, and against all those vices which are especially wont to grow upon persons advanced in years; such for instance as peevishness and covetousness.

FORM VIII.

A Form to be used by the Priest in visiting a young person.

THE young are wont, *brother*, to promise themselves lasting health, and to meditate on death as seldom as possible. The sickness, however, wherewith you are now troubled may teach you that they are neither free from disease, nor beyond the reach of death; and that therefore even they ought to live as though soon about to die: and to render an account of all their works at a moment of which they are not aware. Whether you have so lived, God knoweth, and your own conscience will testify. I do not consider it my part to accuse you;

I have no pleasure therein. Yet I exhort you to call to remembrance what manner of life you have lived, and what sins you have been guilty of against God; and with a truly contrite heart to pray to Him for pardon; and to strengthen your soul hereafter against all offences of a like nature.

Then let the Priest proceed to enumerate those sins and vices into which, as he is taught by experience, the souls of the young are apt to fall.

FORM IX.

A Form in which the Priest may address one condemned to death.

YOU are called upon, *brother*, at no distant time, to suffer death, in a violent and ignominious manner; and yet that way of death has advantages which what we call a natural death seldom possesses. For the hour of your departure from this world is manifestly set before your eyes; and while you are still in the full enjoyment of your senses, you may set about the solemn work of penitence, and so rightly dispose yourself for death. And God Almighty grant that you may enter on this most important work with all your might, and with an earnest heart, seeing that but a small space of life now remains to you. Call to mind that the thief obtained salvation, (whilst hanging on the Cross,) because he earnestly repented him of his sins, acknowledged the justice of his punishment and death, confessed the power and Godhead of our LORD and SAVIOUR, and cried heartily to Him for mercy: and that even you may obtain forgiveness from Almighty God, if you imitate his example; if you truly repent, if you abhor the crimes you have heretofore committed, and grieve from your heart that you have by them offended God; if you now truly love and respect the commandments of God: acknowledging that you ought to have obeyed

them, and walked by them in your life past, and steadfastly desire to observe, and to be strictly bound by them in the short space of life which remains to you. Moreover, you are to seek forgiveness, not only at the hands of God, but also of your brethren; and this you must do by making satisfaction to the utmost of your ability, to such persons as you may have wronged, restoring to them those things which at any time you have unjustly deprived them of. It is my duty also to exhort you to endeavour to make compensation for your transgression of the laws of your country by fully revealing all the particulars and circumstances of your crime, [by stating who were partners of your guilt,] and giving all such information as may assist in preventing similar offences. If you faithfully and truly perform these and such other duties as you still have the opportunity of performing, you will in some measure do away the infamy under which you lie in the eyes of your fellow men; you will, which is still more important, give some outward evidence of the truth of your repentance, without which you cannot look for mercy from God. And if you humbly and heartily return to Him Whom you have so grievously offended, you may have a good hope of eternal salvation, through the infinite merits of CHRIST.

FORM X.

A Form to be used when the Minister is summoned to a sick person who is quite unknown to him.

As you, *brother*, are an entire stranger to me, and as I know not in what manner you have spent your past life, unless of your own free will you afford me the means of speaking to you on the particulars of your case, I can only give you some general advice and directions. I will however give you no other

counsel than that which I should think necessary to follow in my own case, if sickness like that under which you now labour were to confine me to my bed. I exhort you therefore to look back upon, and consider your past life ; examine it strictly by the rule of God's commandments ; call to mind to the best of your ability, the sins that you have at any time committed either against God, your neighbour, or yourself ; reflect on your oft-repeated offences on each of these three points, and in doing so, endeavour strictly and diligently to discover any circumstances which may have increased the greatness of your sin. Examine earnestly, for instance, whether you have not committed them knowingly, your own conscience, your friends, or God's Ministers warning you against them. Consider your folly and ingratitude in sinning against the power and loving-kindness of God. When you have thoroughly and carefully called these things to mind, acknowledge with an earnest and humble heart your unworthiness before God, and humbly entreat of Him, that for the infinite merits of His only-begotten SON JESUS CHRIST, He will forgive your former sins ; and praying for His assisting grace, steadfastly resolve to avoid sin for the future, and especially such or such like sins as you have heretofore fallen into. And that you may the better and more thoroughly perform this, I advise you to call to your assistance some respectable person who is well acquainted with you ; and to beg him for the friendship that is between you, and for the love of God to help you now in this matter. This he may do by kindly reminding you of those faults which at any time he or others have observed in you, and by frequently reading Holy Scripture to you, and such other books, as devoutly and carefully treat of the nature, necessity, and efficacy of repentance, of preparation for death, the certainty of judgment, the pains of hell which we are to flee from, and the pleasures of heaven which we are to strive to attain to.

FORM XI.

Address to a Child dangerously ill.

My dear Child, do not be afraid of death ; for those who depart this life unstained by sin, need not fear to die. To wicked people, indeed, to die is a very dreadful thing, for it takes them to those torments which await them in another life ; but to the pure and good, death is only the way to pleasures so great, that if you could now plainly and clearly see them, you would, I am sure, be quite willing to leave this naughty world. For your soul, whenever it leaves this body of yours, will immediately return to God Who made it, and Who loves you much better than even your dear parents here on earth do : for the good and innocent are dearer to God their Heavenly FATHER, than even a loved child can be to its father and mother. There you will always behold the face of God, and surely nothing can be more blessed and happy than this ; and you will have around you companions, not such as your present playmates are, (however much they may have increased the happiness of your life, and made you glad by their cheerful ways,) but Angels and Saints, whose great kindness and unbounded love, whose constant praise of God and earnest thankfulness towards their Almighty FATHER, will make you rejoice with never-ending pleasures. They will then show you many wonderful and glorious works of God, which now you cannot understand ; so that you will at once come to know things which the wisest man in this world could not learn on earth by long and troublesome study. You will be able perfectly to understand how the heavens and earth were made ; and then you will be able to see better than the most learned man on earth, why things happen as they do,

and so contrary to what one would expect. And when you are filled with these and such like joys, you will think yourself far happier than you ever could be here on earth, even if you had everything you wished for: even if you were the wisest, or the greatest or the richest man in the world. So then, I am sure, you ought to be very thankful to God, and to love Him very dearly, because He seems likely to call you to Himself, and to admit you by a shorter and happier way than others into these pleasures, and to make your life shorter: for, remember, those who live to be old are sure to meet with many sorrows, and what is worse may fall into wickedness.

And, my dear child, your body will not be long kept from these great pleasures, which God made it fit to enjoy. For although it will lie sometime in the earth, yet at a time which God knows, though we do not, it will most surely arise, not such as we now see it, and you feel it, wanting food, and clothes, and sleep, and medicine, apt to suffer many diseases, and in danger of many accidents, and sure to die at last; but made a glorious and beautiful body, and by the great goodness of God, without any want, without any pain, and kept from all danger. Then at length, it shall be joined again with your soul, and thus you will enter into the joy of your LORD, and so live for ever. Then there shall be no darkness or night at all, but you will always enjoy light far brighter and more pleasant than the sun. Then you yourself, in glory and full of joy, shall see holy Angels, and the glorious and lovely bodies of good people who have risen from the dead, whom God has received in heaven. Then will you see our LORD JESUS CHRIST Himself, Who once died on the Cross, on purpose that those who love Him might come to these joys, with a countenance more full of sweetness and love than any which you ever beheld in any of your most beloved companions, or in the kindest

person you ever saw ; [your eyes shall also see your parents, and those whom you have

** To be said by the Minister, if he shall have reasonable cause to believe the parents are not irreligious or leading vicious lives.* loved on earth, and they will not again be separated from you ;*] then you will with delight listen to the sweet songs of the holy Angels, and of the Heavenly Choir ; and you yourself, full of happiness, shall raise

your voice with theirs, in singing the praises of Almighty God, the FATHER, the SON, and the HOLY GHOST. And now tell me, my child, when you thus think of the joys of the next world, and the miseries of this, whether you would not willingly change this present life for that happy one which is to come ; and whether it will not be better for you, if God so require it, to hasten immediately to the presence of God, rather than by staying longer in this life to expose yourself to the danger of losing all these great delights, by falling into sin.

FORM XII.

The Minister may thus entreat the assistance of those who wait upon the sick man.

I AM happy to see, *brethren*, that you bestow your care on this your sick friend in the day of *his* trouble, and I commend you for so doing ; add also, I pray you, a due care for *his* soul to the kindness you show to *his* body ; for the soul is by far the more excellent portion, and it needs deserve the greater care. To this end, therefore, apply your most earnest zeal, in order that the soul of your friend may certainly become healed, and *his* mind be at peace. By this means you will best express your own true affection, and, beyond all doubt, you will do so in a manner the most advantageous to *him*. In the first place, therefore, take care that *his* mind be not called off from serious matters, either by idle conversa-

tion or the unseemly conduct of those that come to see *him* ; cherish, as far as it is in your power, those serious thoughts which I trust that I have in some degree awakened in *his* mind ; read, when an opportunity offers, with a distinct voice, any thing which mentions particular sins, as the Commandments, or the duties to God and to one's neighbour contained in the Catechism ; and in your course of reading dwell as long as may be on those particular vices there forbidden, to which you know your friend has been more readily inclined, either by nature or depraved habit. Read also, in turn, the Penitential Psalms, which I will presently point out to you, and those portions of Holy Scripture, which you really think to be most profitable to *him* at the present moment. Read likewise, in its turn, some portion of a good religious book ; for such a course of conduct on your part is profitable to your friend. I will, from time to time renew my visits ; but as I shall not be able to be always present with your friend, it will be your part and duty to supply my place by those kind offices which I have mentioned. For as you yourselves will be glad of such kindness, when, (which I trust may be far from you,) you are chastened by some severe disease, and your life is in danger ; do not at any time grudge to do for others that which you would that others should do for yourselves.

Five Exhortations.

BISHOP WILSON.

1. *To such as are very ignorant.*

You must remember, *brother*, that this life is a state of trial, and a passage only to another.

That God has given men reason and conscience, and has also given them laws to walk by.

That after this life we must all appear before the judgment-seat of CHRIST, Who will render to every man according to his deeds. That such as have done good shall go into life everlasting; and such as have done evil into everlasting misery. And thus it will be whether men lay these things to heart or not.

And the only comfort a sinner has is this, that God, for CHRIST's sake, will accept his sincere repentance.

I require you therefore, as you value your soul, to make your peace with God speedily. And that you may know wherein you have offended, I will set before you the law of God, to the end you may judge yourself, and call on God for mercy, as often as I shall put you in mind of any sin you have been guilty of.

The Priest is here, and after using the next four exhortations, to proceed with Bishop Wilson's form of

examination of the sick man's repentance, page 461 : or with one of the other forms of examination by means of the Commandments hereafter given, as in his discretion he shall think best.

2. To such as are vainly confident.

If you are confident of your own righteousness, or depend upon an outward profession of Christianity, call to mind our LORD'S words to the Pharisees : Ye are they that justify yourselves before men, but GOD knoweth your hearts.

Remember that the publican who durst not lift up his eyes to heaven, but smote upon his breast, saying, GOD be merciful unto me a sinner, returned justified before him who thought too well of himself.

And that our LORD invited such only as were weary and heavy laden to come to Him, because these only are prepared to become His true disciples.

Thou sayest that thou art rich and hast need of nothing (saith our LORD to the Church of Laodicea), and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

You see how sad a thing it is to have too good an opinion of oneself.

And it is only because Christians do not consider the many duties that they have omitted, and the many sins they have been guilty of, that makes them speak peace to their souls.

In the laws of GOD, therefore, which I am going to set before you, you will see, as in a glass, the charge that is against you, and I require you to judge yourself, as you expect favour from GOD.

3. To such as want comfort, being dejected.

If the sick person be under agonies of mind, on account of some great sin or wickedness long lived in, a prudent Pastor will not too hastily speak peace to him; he will rather endeavour that he may continue to sorrow after a godly sort; that is, not so much for having offended

against a GOD Who can destroy both body and soul in hell, but as having offended a gracious FATHER, a merciful SAVIOUR, and a HOLY SPIRIT.

Such a sorrow as this will not lessen a Christian's horror for sin, but will make him more humble, more fearful of offending ; acknowledging GOD's justice and his own unworthiness, but yet resolving to lay hold of the promises of mercy, for CHRIST's sake, to penitent sinners.

But then, there being a sorrow that worketh death, making sinners impatient, doubting GOD's goodness, questioning His promises, neglecting repentance ; such a sorrow is to be resisted and discouraged as a temptation of the devil, being the effect of pride, and of an unwillingness to submit to GOD.

But if the sick person's sorrow proceeds, as it too often does, from mistakes concerning GOD ; the extent of CHRIST's sufferings ; the unpardonableness of some sins and some states ; the sincerity of his own faith and repentance ; he is then to be comforted with such truths as these :

REMEMBER, dearly beloved brother, that GOD delighteth in mercy.

That He is gracious and merciful, abundant in goodness and truth, forgiving iniquity, and transgression, and sin.

And the devil, knowing this, uses all his arts and endeavours to tempt sinners to despair.

Therefore GOD Himself bids us to call upon Him in time of trouble, and He will hear us.

Nay, He calls Himself a FATHER, on purpose that sinners may consider how a father would deal with his own child, when he saw him truly sensible of his errors.

Consider that JESUS CHRIST came into the world to save sinners, even such as were lost : that He ever liveth to make intercession for us.

And we have His own promise for it : He that cometh unto Me, I will in no wise cast out ; and he *that believeth* in Him shall receive remission of sins.

The Gospel, indeed, is a most gracious dispensation, requiring only such an obedience as a poor frail creature can pay.

And that faith is not to be questioned which purifieth the heart; which worketh by love; that is, makes us do what we can to please God; and which resisteth temptations, and enables us to overcome them.

Wherever amendment of life followeth such a faith as this, there is true repentance: and where there is sincerity, there our obedience will be accepted, though it be not perfect as the law requires.

In short, no man will have reason to despair, if he considers that God doeth nothing in vain: and that if He visits a sinner; if He exhorts him by His ministers; if He touches His heart; if He gives him time to consider his ways, when He might have taken him away without warning: why, it is because He designs to be gracious, if the sinner is not wanting to himself.

I will therefore set before you the law of God, not to affright you, but that you may know, and confess, and forsake your sin, and find mercy, as God hath promised.

4. *To such as are hardened in wickedness, and must be awakened.*

Brother, remember, I beseech you, that if you die in your sins unrepented of, you will go out of the world a professed enemy to that God Who can destroy both body and soul in hell; Who will, as the Holy Scriptures assure us, take vengeance on all them that know not God, and that obey not the Gospel of our LORD JESUS CHRIST, who shall be punished with everlasting destruction.

And for what you know, this may be your condition in a few days; for our LORD assures us, that as

soon as ever the wicked man died he was carried to hell.

And this is the last time, perhaps, that ever God will afford you to beg His pardon ; and you will be desperately mad to neglect it.

It is true, God is not willing that any should perish, and He can conquer the stubbornest heart ; but He will not do it by force.

He has shown His mercy in afflicting your body, and in taking from you the power to do evil.

What is this for, but that you may open your eyes, and see your danger, and ask His pardon, and beg His assistance, and be delivered from the severity of His wrath, which you must certainly feel without a speedy repentance ?

It may be, you do not know the charge that is against you ; I will, therefore, repeat to you the substance of those laws which you have broken, and by which you must be judged.

If you have any concern for your soul, if you have any fear of God in your heart, you will hear, and judge and condemn yourself, that you may escape in the dreadful judgment of the last day.

5. To such as, in hopes of recovery, put off their repentance.

You ought to recollect, *brother*, that sickness is not only the punishment, but the remedy of sin.

That it is the chiefest of those ways by which God shows men their sin, by which He discovers to them the vanity of the world, which bewitches them, by which He takes down the pride of the heart, and the stubbornness of the will, which have hindered their conversion.

In short, it is God's time ; so that not to repent in sickness is in effect to resolve never to repent.

For what shall incline a man to repent when he recovers, which does not move him now ?

His hopes of heaven, and his fears of hell, will not be greater then than now.

And it would be the highest presumption to expect that God will give that man an extraordinary degree of grace, who despises the most usual means of conversion.

I will, therefore, set before you the law of God, which you have transgressed, that you may see the need you have of repenting, and that you may not provoke God to cut you off before your time, because there is no hope of amendment.

An Exhortation

to the

Rich, to the Poor, and to the Afflicted.

BISHOP WILSON.

DEARLY beloved, consider that we are none of us proprietors, but only stewards of our possessions ; for the whole earth is the LORD's, and He disposes of it as He pleaseth.

Such of us, therefore, as have received more than others have more to account for.

And if the rich only seek to please themselves, they may justly fear the sentence of the rich man in the Gospel ; Remember that thou in thy lifetime receivest thy good things, for which thou art now tormented.

Remember that not only the wicked, but even the unprofitable servant was cast into outer darkness.

If you have wealth or estates, you have greater opportunities of gaining God's favour, by doing good to others.

If you have more time to spare, you have more *time* and more reason to serve God : and if you feel

not the afflictions of poverty, you are more obliged to assist and help those that do.

I know indeed, that there are peculiar temptations which beset the rich, such as idleness, intemperance, and bearing hard upon their poorer neighbours. Those, for instance, who have wealth without trouble are in danger of contracting a habit of indolence, which is the parent of very great evils. For a man that has nothing to do, is more liable to do anything that the devil shall tempt him to. From hence proceeds a dislike to business, a love of ease, a dependance upon temporal wealth more than on God's Providence, a running into company to pass away time, a neglect of family duties, an evil example to children and servants, and perhaps estates themselves going to ruin for want of God's blessing and an honest care. In like manner plenty, no doubt, inclines men to forget God; and power often tempts them to be more troublesome to their poor neighbours.

Difference of rank and station often makes it impossible for any one to admonish the rich, but this sickness must prove to you that they are not beyond the reach of God's warnings.

I trust indeed that you have not given way to those temptations which I have enumerated, but if your own conscience accuse you of any of them, I do beseech you earnestly to repent, to resolve against the like for the future, and to make full amends, while you have yet time, to any whom you may have wronged.

And doubtless, it is because of the number and force of the temptations which beset the wealthy, that our blessed SAVIOUR, more than once in the Gospel, gives us solemn warnings of the difficulties of the rich in obtaining the kingdom of heaven.

Wherefore, let me earnestly exhort you to give God thanks for His favours; to lay by a reasonable, certain proportion of your income, to be bestowed in works of piety, should God restore you to health, and

to the enjoyment of your possessions ; and to be an example of industry, sobriety, and godliness to your [children,] household, and neighbourhood.

Above all, *brother*, let me beseech you in the words of Holy Scripture, not to be high-minded ; not to trust in uncertain riches, but in the living GOD ; to do good ; to be rich in good works ; ready to distribute, and willing to communicate ; that so laying up in store for yourself a good foundation against the time to come, you may, as the Apostle S. Paul assures us, lay hold on eternal life.

To a very Poor Person.

DEARLY beloved, JESUS CHRIST Himself, though LORD of the whole creation, yet made it His choice to be born and to live in poverty ; to convince the poor that that condition is not unhappy, if they do not make it so by their impatience.

Be assured that there is no state whatever but has its proper difficulties and trials ; and the rich especially, who are so much envied, are often forced to confess that, as our LORD has told us, a man's life and happiness consisteth not in the abundance of the things which he possesseth. And as to the next world, the poor have much the advantage of the rich, in wanting so many temptations to the ruin of their souls ; and in the less account they have to make for what they have received. And then the poor will bless their poverty, who have no reckonings to make when they are dead.

Remember that GOD has made poverty the lot of many of His dearest servants, fitting them for future and eternal happiness by the short afflictions of this life ; weaning their affections from things temporal, and forcing them as it were, to look for rest and ease, and an inheritance elsewhere.

Wherefore, *brother*, put your trust in God, Who is the Helper of the friendless ; have much in your

thoughts the joys of Heaven, which will enable you, as it did our LORD Himself, to bear with patience the hardships of your condition ; do not envy such as are in better circumstances, and never try to better your own by unjust ways : but believe assuredly that if it is not your own fault, God will make you sufficient amends in the next life for what He denies you in this.

Thus poor Lazarus no sooner expired, but he was carried by the Angels into Abraham's bosom, to enjoy perpetual rest and felicity.

Remember how much comfort Holy Scripture contains for the poor.

Thus S. Peter, in the fifth chapter of his first Epistle, says :

Your Heavenly FATHER knoweth what things ye have need of. Cast therefore all your care upon Him, for He careth for you.

S. Paul, too, in the thirteenth chapter of his Epistle to the Hebrews, gives the same counsel :

Be content with such things as ye have, for God hath said, I will never leave thee nor forsake thee.

So the wise King teaches, in the fifteenth chapter of the Book of Proverbs :

Better is a little with the fear of the LORD, than great treasure and trouble therewith.

And the Apostle S. James, in the second chapter of his Epistle, reminds us :

Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him ?

I know indeed, *brother*, that human nature being averse to contempt and sufferings, which are often the lot of poor people, they are too apt to be tempted to charge God foolishly for the unequal distributions of His good providence. Therefore I beseech you to pray to God to deliver you from the sins to which your poverty might incline you.

Take care not to give yourself up to sloth and idleness, but to do what you well can for an honest livelihood; bring up your children in the fear of God, and be sure not to set them an evil example of murmuring against God, of coveting what is another's, of filching and stealing: for if you should be guilty of any of these sins, you will lose all title to that great promise of JESUS CHRIST to the poor: Blessed are ye poor, for yours is the kingdom of Heaven.

To such as are in affliction.

REMEMBER, dearly beloved, that events are not left to chance, but that all things come to pass by the appointment or permission of GOD: consider that the very hairs of our head are all numbered.

We are God's care, as well when He suffers us to be troubled, as when He smiles upon us; and surely he is a very undutiful child, who will love and obey his father just as long as he pleaseth him, and no longer.

GOD has a right to try whether Christians are sincere or not; that is, whether they will believe Him to be their GOD and FATHER, as well when He corrects, as when He gives them their desires. We are in darkness, and do not ourselves know what would be best for us.

GOD, indeed, has made no earthly comforts full and lasting, on purpose that Christians seeing the vanity of all worldly enjoyments may not desire to set up their rest here, but be obliged to think of another life where all tears will be wiped away.

GOD often punishes us in this world, that He may not be obliged to punish us hereafter.

For the best of men have need of being awakened to a sense of their duty and their danger.

And a disciple of JESUS CHRIST must take part in the sufferings of his LORD and Master, as he

hopes to be a partaker of His glory ; for, (as S. Paul teaches us,) if we suffer with Him, we shall also reign with Him.

For these reasons, dearly beloved *brother*, you should learn to submit to God's dispensations, and to make an advantage of what the world calls misfortunes, afflictions, calamities, and judgments. So that instead of being impatient, fretful, or dejected, you should rather rejoice in tribulation, in wrongs, in losses, and in sufferings ; and you should be glad that you have a proper occasion of offering your will a sacrifice to the will of God, which is a most acceptable oblation.

Wherefore, *brother*, do not torment yourself about the cause of your troubles, or the instruments of your affliction, and be not over anxious concerning the issue of it. For this will only create vexation, fruitless complaints, and a sinful distrust, which are all the effects of pride and self-love ; and serve only to bereave you of that peace of mind, which is necessary to carry you through your trials with the resignation of a Christian.

But consider that by being brought into these distressing circumstances, whether your afflictions be for trial or for punishment, you have a special title to the favour of God, and to many great and precious promises, provided you submit patiently to God's order and appointment. For God has declared Himself to be the Helper of the friendless ; the Comforter of the afflicted ; a Light to them that are in darkness, and know not what way to take : He has promised to be a Father to the fatherless, and a Husband to the widow ; and He has assured us that He will undertake the cause of the oppressed, and of such as call upon Him in their distress. So that no man ought to think himself destitute and miserable, who has God to fly to, and God's Word for his comfort.

Wherefore, dearly beloved *brother*, I beseech you

to fall down before God, to humble yourself under His afflicting hand, to acknowledge that God's judgments are right, and that He of very faithfulness has caused you to be troubled. Pray to God that you may make a good use of your troubles; cast your whole care upon God, trusting in His wisdom to know, and in His goodness to appoint what is best for you; and resolve, by the grace of God, to make that your choice which you have prayed for all your life, that God's will may be done.

And, indeed, *brother*, let your mind be never so much disordered and oppressed with sorrow, God can support and comfort you. You have a promise of the same grace which enabled S. Paul to take pleasure in afflictions, in persecutions, in infirmities, in reproaches; which enabled the first Christians to take joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance: which enabled holy Job under the severest trials, to submit without repining to God's appointments, saying only, The LORD gave, and the LORD hath taken away, blessed be the Name of the LORD.

In a word, S. James is so far from looking upon the case of the afflicted as desperate, that he affirmeth, Blessed is the man that endureth temptation; for when he is tried, (that is approved,) he shall receive a crown of life which fadeth not away.

And sure, *brother*, you will not think your own case hard, whatever your afflictions may be, when I put you in mind of the sufferings of JESUS CHRIST, your LORD and Master, Who had not where to lay His head; Who was set at nought by those He came to save; Who was called a dealer with the devil, a glutton, and a wine-bibber; Who was assaulted by all the powers of hell, so that His Soul was sorrowful even unto death; Who was betrayed by one disciple, and forsaken by all the rest; Who was falsely accused by the Jews, set at nought by Herod, unjustly condemned by Pilate, barbarously treated by

the soldiers, was led as a sheep to the slaughter, and suffered death, even the death of the Cross.

This was the treatment which the SON of GOD met with when He was on earth ; and this will silence all complaints, or else we are very unreasonable indeed.

But, after all, our greatest comfort is this ; that this JESUS, Who Himself was a Man of Sorrows, and acquainted with grief ; Who felt the weakness of human nature, and the troubles to which we are subject : this JESUS is our Advocate with the FATHER, Who for His sake will not suffer us to be tempted above what we are able to bear, but will enable us, as He did S. Paul, in whatever state we are, therewith to be content.

Wherefore, dearly beloved, let them that suffer according to the will of GOD, commit the keeping of their souls unto Him in well-doing, as unto a faithful Creator.

Considerations
for
Seberal Particular Cases.

BISHOP TAYLOR.

1. *For awakening a careless Person, and arousing a slumbering conscience.*

DEARLY beloved, I think it right to lay before you some very plain truths, to the end that after due reflection you may be brought to a better understanding of your true condition in the sight of God.

1. Christianity, remember, is a holy and strict religion.

2. Many are called, but few are chosen.

3. The number of them that are to be saved is very few, in comparison with those that are to descend into everlasting darkness.

4. We have covenanted with God in Baptism to live a holy life.

5. We must not measure the holiness required in the Christian religion by the false proportions of the *multitude*. The common reckoning of persons of

no strictness is nothing to us. It is not the multitude, but the few, who enter heaven.

6. Every small habitual sin does amount to a very great guilt in the whole.

7. If the righteous scarcely be saved, then there will be no place for the unrighteous and sinner to appear in, but places of dread and horror.

8. Confidence hath destroyed many souls, and many have already received a sad portion who were wont to number themselves among the saints.

9. The promises of heaven are so great, that it is not reasonable to think that the easy religion of very many men shall attain to such infinite happiness and glory.

10. Although to have a mansion and seat in the kingdom of heaven is a gift, yet, before we shall receive that gift, there will be a strict exacting of the conditions on our part.

11. Some persons who have lived strictly for many years together, yet have miscarried by some one crime at last, or some secret hypocrisy, or a lurking pride, or a creeping ambition, or a fanciful spirit. We can therefore much less hope to receive so great happiness, when our life has been a continual falling away from all that strictness in the observance of our religious duty, which, through the merits of JESUS, might have created confidence of pardon and acceptance.

12. Every good man ought to be suspicious of himself, and in his judgment concerning his own condition to fear the worse, that he may provide for the better.

13. We are commanded to work out our salvation with fear and trembling.

14. This precept was given with very great reason, considering the thousand thousand ways of miscarrying.

15. Even S. Paul himself had at some times great

apprehensions of the dangers of failing of the mighty prize of his high calling.

16. The stake that is to be secured is of so great an interest, that all our industry and all the troubles and violences we can suffer in the prosecution of it are not to be considered.

17. This affair is to be done but once, and then never any more unto eternal ages.

18. They who profess themselves servants of the Christian laws and the discipline of JESUS CHRIST, will find that they must judge themselves by the requirements of that law, by which they were to rule themselves.

19. The laws of society and civility, and the voices of our friends and companions, must not be listened to. They are both ill judges and bad guides. But we are to stand or fall by the sentence of One Who will not consider or value the talk of idle men, or the persuasion of wilfully abused consciences. We stand or fall by the sentence of One Who indeed hath felt our infirmity in all things but sin, and knows where our failings are unavoidable, and where and in what degree they are excusable; but never will endure that a sin should seize upon any part of our love and deliberate choice.

20. If our conscience accuse us not, yet are we not hereby justified; for God is greater than our conscience.

21. They who are most innocent have their consciences most tender and sensible.

22. Scrupulous persons are always most religious; and to feel nothing is not a sign of life, but of death.

23. Nothing can be hid from the eyes of the LORD, to Whom the day and the night, public and private, words and thoughts, actions and designs, are equally discernible.

24. A lukewarm person is only secure in his own thoughts, but very unsafe in the event, and despised by God.

25. We live in an age in which that is called and esteemed a holy life, which would in the days of the Apostles, have been esteemed indifferent, sometimes scandalous, and always cold.

26. What was a truth of God then is so now: and to what severities they were obliged, for the same also we are to be accountable. Heaven is not now an easier purchase than it was then.

27. If you would cast up your accounts, even with a superficial eye, consider how few good works you have done; [how inconsiderable is the relief which you have given to the poor;] how few are the extraordinary acts of your religion; and how inactive and lame, how polluted and disordered were the ordinary parts of it; and how many and how great sins have stained your course of life. Until you enter into a particular scrutiny, only revolve in your mind what your general course hath been; and in the way of prudence, say whether it was laudable and holy, or only indifferent and excusable: and if you can think it only excusable, and so as to hope for pardon by such appliances and means as the Gospel affords; then you cannot but think it very fit that you fully, and by all sufficient means, search into your own state, and take a guide, and set up a tribunal in your conscience, or else lay yourself open before the minister of God, that tribunal which CHRIST hath erected for you on earth, that you may make your access fairer when you shall be called before the dreadful tribunal of CHRIST in the clouds. For if you venture to be confident upon the ground of but a loose kind of life, and should dare to trust to wild accounts without order, without abatements, without consideration, without conduct, without fear, without scrutinies, and confessions, and instruments of amends or pardon, you either know not your danger, or care not.

for it, and little understand how great a horror that is, that a man should rest his head for ever upon a cradle of flames, and never sleep, and never end his groans, or the gnashing of his teeth.

2. For exciting Contrition or Repentance of Sins, proceeding from the love of God.

Note: This may be used with the Office for a Sicut Penitent, after the Gospel.

1. THERE are in GOD all the motives and causes in the world that we should love Him.

2. GOD is so infinitely good, that there are some of the greatest and most excellent spirits of heaven, whose work, and whose happiness, and whose nature it is to burn with the brightest and most excellent love.

3. To love GOD is the greatest glory of heaven.

4. In Him there are such excellencies, that the smallest rays of them communicated to our weak understandings, are sufficient to cause ravishments, and transports, and joys unspeakable and full of glory.

5. All the wise Christians of the world know and feel such causes to love GOD, that they all profess themselves ready to die for the love of GOD: and the Apostles, and millions of the martyrs did die for Him.

6. And although it be harder to live in His love than to die for it, yet all the good people that ever gave their names to CHRIST, did for His love endure the crucifying their lusts, the mortification of their appetites, and the contradictions of their most passionate natural desires.

7. All the good we have is derived from GOD's love to us; and all the good we can hope for, is the effect

of His love and can descend only upon them that love Him.

8. By His love it is that we receive the Holy JESUS.

9. And by His love we receive the HOLY SPIRIT.

10. And by His love we feel peace and joy within our spirits.

11. And by His love we receive the mysterious Sacraments.

12. And what can be greater than that from the goodness and love of GOD we receive JESUS CHRIST, and the HOLY GHOST, and adoption, and the inheritance of sons, and to be co-heirs with JESUS, and to have pardon of our sins, and a Divine nature, and restraining grace, and the grace of sanctification, and rest and peace within us, and a certain expectation of glory?

13. Who can choose but love Him Who, when we had provoked Him exceedingly, sent His SON to die for us that we might live with Him; Who does so desire to pardon us and save us, that He hath appointed His Holy SON continually to intercede for us?

14. His love is so great, that He offers us great kindness, and entreats us to be happy, and makes many decrees in Heaven concerning the interests of our souls, and the very provision and support of our persons.

15. He sends an Angel to attend upon all His servants, and to be their guard and their guide in all their dangers.

16. For our sakes He restrains the devil and puts his power in fetters, and restraints; and chastises his malice with decrees of grace and safety.

17. It is He that makes all the creatures serve us, and takes care of us in our sleep, and preserves all plants and elements, all minerals and vegetables, all beasts and birds, all fishes and insects, for food to us.

and for ornaments, for physic and instruction, for variety and wonder, for delight, and for religion.

18. As God is all good in Himself and all good to us, so sin is directly contrary to God, to reason, to religion, to safety, and happiness.

19. It is a great dishonour to a man's spirit to have been made a fool by a weak temptation and empty lusts; and to have rejected God, Who is so rich, so wise, so good, and so excellent, so delicious, and so profitable to us.

20. All the repentance in the world of excellent men does end in contrition, or a sorrow for sins, proceeding from the love of God: because they that are in the state of grace do not fear hell violently; and so long as they remain in God's favour, although they suffer the infirmities of men, yet they are God's portion. And therefore all the repentance of just and holy men, which is certainly the best, is a repentance not for lower ends, but because they are the friends of God; and they are full of indignation that they have done an act against the honour of their Patron, and their dearest LORD and FATHER.

21. It is in itself a great imperfection, and a state of weakness to need to be moved to repentance with fear or temporal considerations; and they that are so are as yet either entangled in the affections of the world, or in the love of themselves; and those men that bear such a character, cannot as yet be esteemed praiseworthy persons, or earnest or good men.

22. No repentance can be lasting that relies upon anything but the love of God: for temporal motives may cease, and contrary contingencies may arise, and fear of hell may be expelled by natural or acquired hardness, and is always the least when we have most need of it, and most cause for it; for the more habitual our sins are, the more seared our conscience is, the less is the fear of hell, and yet our danger is *much the greater*.

23. Although fear of hell or other temporal motives may be the first inlet to repentance, yet repentance consisting in these and manifested under such circumstances only cannot obtain pardon ; because there is in that no union with God, no adhesion to CHRIST, no endearment of passion of spirit, no similitude or conformity to the great instrument of our peace, our glorious Mediator. For as yet a man is turned from his sin, but not converted to God ; the first and last of our returns to God being love, and nothing but love : for obedience is the first part of love, and fruition is the last ; and because he that does not love God cannot obey Him, therefore he that does not love Him, cannot enjoy Him.

And that this may be reduced to practice, you must be advertised that in the actions of repentance,

1. You should separate low, temporal, sensual and self-ends from your thoughts, and so do your repentance, that you may still reflect honour upon God.

2. You must confess His justice in punishing.

3. You must acknowledge yourself to have deserved the worst of evils.

4. You must heartily believe and profess, that if you perish finally, yet that God ought to be glorified by that sad event, and that you have truly merited so intolerable a calamity.

5. You must also make acts of choice and preference, professing that you would willingly endure all temporal evils rather than be in the disfavour of God, or in the state of sin.

3. *Against Presumption.*

Brother, I think from what I have observed in you, that a thoughtful consideration of such particulars as I shall now lay before you, will be of great benefit to you.

1. You should reflect that the growth in grace is long, difficult, uncertain, hindered, of many parts, and great variety.

2. Grace at its beginning, is soon dashed and destroyed, if it be not carefully watched and tendered. It often runs into some extravagance or excess. It often leads a man into the evils of an imprudent conduct. It makes him zealous and forward, and therefore confident, but always with very little reason and with very great danger. He is here like children and the young in general: their confidence has no other great reason, but that they understand not their danger and their follies.

3. He that puts on his armour ought not to boast as he that puts it off: and the Apostle chides the Galatians for ending in the flesh, after they had begun in the spirit.

4. A man cannot think too meanly of himself; but he may very easily think too highly.

5. A wise man will always, in a matter of great concernment, think the worst; and a good man will frankly condemn himself with a severe sentence.

6. Humility and modesty of judgment and of hope are very good instruments to procure mercy and a fair reception at the day of our death; but presumption or bold opinion serves no end of God or man, and is always imprudent, ever fatal, and of all things in the world is its own greatest enemy: for the more any man presumes, the greater reason has he to fear.

7. A man's heart is infinitely deceitful, unknown to itself, not certain in its own acts, praying one way and desiring another, wandering and imperfect, loose and various, worshipping God and entertaining sin, following what it hates and running from what it flatters, loving to be tempted and betrayed.

8. It is certain that we have highly sinned against God; but we are not so certain that our repentance *is real, effective, and sufficient.*

9. It is not revealed to us, whether or no the time of our repentance be not past; or if it be not, yet it is still hidden from us how far God will give us pardon, and upon what condition, or after what sufferings and duties.

10. Virtue and vice are oftentimes so near neighbours, that we often trespass on each other's rights without observation. We often think we do only justice when we are cruel. We often call ourselves liberal when we are really loose and foolish in expenses. Often are we amorous when we commend our own civilities and good nature.

11. We allow to ourselves so many little irregularities, that insensibly they swell to so great a heap, that from thence we have reason to fear an evil.

12. When we do that which is lawful, and do all that we can in those bounds, we commonly and easily run beyond them.

13. It is not easy to distinguish the virtues of our nature from the virtues of our choice; and we may expect the reward of temperance when it is against our nature to be drunk; or we may hope to have the reward of chastity when we have had no temptation to lust, or when our own morose disposition has disinclined us to it; and so of other things.

14. It may be we call every little sigh the duty of repentance; or, more plainly, it may be we have entertained false principles in the estimate and measure of our virtues; and hence, contrary to the unjust steward in the Gospel, it may be we are wont to write down fourscore, when we should set down but fifty.

15. We are commanded by CHRIST to sit down in the lowest place, till the master of the feast bids us sit up higher.

16. When we have done all that we can, we are unprofitable servants; and yet no man does all that he can do; and therefore is more to be despised and little valued.

17. The self-accusing publican was justified, rather than the thanksgiving and confident Pharisee.

18. If Adam in Paradise, and David in his house, and Solomon in the temple, and Peter in CHRIST's presence, and Judas among the Apostles, and the Angels in heaven itself, did fall so foully; then it is prudent advice that we be not high-minded, but fear; and when we stand most confidently, take heed lest we fall. And yet there is nothing so likely to make us fall as pride and great opinions; which God resists, which all men despise, which once betrayed Angels to their ruin, and now seduce us into careless living and a reckless and unwary spirit.

4. *Against unreasonable Fears of not having our Sins pardoned.*

Note: The following address and considerations are to be used with such only as have over-scrupulous consciences.

AN ADDRESS TO ONE WHO INQUIRES WHETHER HE SHALL BE SAVED.

Brother, you ask of me whether I think you will be saved or condemned. But be assured all this is vain and beside your duty and God's will. Look as much as you list into the pages of revelation, for they concern your duty: but the event is registered in heaven, and we can expect no other certain notices of it, but that salvation shall be given to them for whom it is prepared by the FATHER of mercies. We have light enough to tell our duty: and if we do that, we need not fear what the issue will be; and if we do not, let us never look for more light, or inquire after God's pleasure concerning our souls, *since we so little serve His ends in those things*

where He hath given us light. But yet this I add, that as pardon of sins in the Old Testament was nothing but removing the punishment, which then was temporal, therefore many times they could tell if their sins were pardoned ; and concerning pardon of sins they then had no fears of conscience, but while the punishment was on them, for so long indeed it was unpardoned, and how long it would remain so, was matter of fear and present sorrow. Besides this, in the Gospel pardon of sins is another thing ; pardon of sins is a sanctification ; CHRIST came to take away our sins, by turning every one of us from our iniquities ; and there is not in the nature of the thing any expectation of pardon, or sign or signification of it, but so far as the thing itself discovers itself. As we hate sin, and grow in grace, and arrive at the state of holiness, which is also a state of repentance and diligent endeavour ; in the same degree we are to judge concerning the forgiveness of sins : for indeed that is the evangelical forgiveness, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing ; so that we are to inquire into no hidden records. Forgiveness of sins is not a secret sentence, a word or a record ; but it is a state of change, and effected upon us ; and upon ourselves we are to look for it to read and understand it. We are only to be careful in finding out our duty, and confident of the article of remission of sins ; and the conclusion of these will be that we shall be full of hopes of a prosperous resurrection ; and our fear and trembling are no proofs of our being in danger, but parts of duty ; we shall sure enough be wafted to the shore, although we be tossed with the winds of our sighs, and the unevenness of our fears, and the ebbings and flowings of our passions ; if we sail in a right channel, and steer by a perfect compass, and look up to God, and call for His help, and do our own endeavour. There are very many reasons why men ought not to despair ;

and there are not very many men that ever go beyond a hope, till they pass into possession. If our fears have any mixture of hope, that is enough to enable and to excite our duty: and if we have a strong hope when we cast about we shall have reason enough to have many fears. Let not this fear weaken our hands; and if it allay our confidence it is no harm. In this uncertainty we must abide, if we have committed sins after Baptism: and those confidences which some men glory in are not real supports or good foundations. The fearing man is the safest; and if he fears on his death-bed, it is but what happens to most considering men, and what was to be looked for all his lifetime: for we are wont to talk of the terrors of death, and death is the king of terrors; and therefore it is no strange thing if at the hour of death men be much afraid: if any be not, it is either great happiness or a great presumption.

CONSIDERATIONS CONTAINING FURTHER DEGREES
OF COMFORT AND HOPE.

1. CHRIST came into the world to save sinners. (1 Tim. i. 15.)

2. God delights not in the confusion and death of sinners. (Ezek. xxxiii. 11.)

3. In heaven there is great joy at the conversion of a sinner. (S. Luke xv. 7.)

4. CHRIST is a perpetual Advocate, daily interceding with His FATHER for our pardon. (1 S. John ii. 1.)

5. God uses infinite arts, instruments, and devices, to reconcile us to Himself.

6. He prays us to be reconciled to Him, and to be forgiven. (2 Cor. v. 20.)

7. He sends Angels to keep us from violence and evil company, from temptations and surprises, and

His HOLY SPIRIT to guide us in holy ways, and His servants to warn us and remind us perpetually : and therefore, since certainly He is so desirous to save us, as appears by His Word, by His oaths, by His very nature and His daily artifices of mercy, it is not likely that He will condemn us without great provocations of His Majesty and perseverance in them.

8. The covenant of the Gospel is a covenant of grace and of repentance ; and as it was established with so many great solemnities and miracles from heaven, it must be intended to convey to us very great favours and unlooked-for mercy ; and therefore repentance, which is the great condition of it, is a grace that is not confined in little particulars and bounds, but hath a great breadth of signification, and is very widely extended, under the protection of which persons are safe, even when they fear exceedingly.

9. There are great degrees and differences of glory in heaven ; and therefore if we estimate our piety by proportions to the more eminent persons and more devout people, we are not to conclude we shall not enter into the same state of glory, but that we shall not go into the same degrees of glory.

10. Although forgiveness of sins is consigned to us in Baptism, and that this Baptism is but once, and cannot be repeated, yet forgiveness of sins is the grace of the Gospel, which remains perpetually upon us, and is secured unto us, so long as we have not renounced our Baptism. For then we enter into the condition of repentance ; and repentance is not a thing performed at once, but is working all our lives ; and therefore so is our pardon, which ebbs and flows, according as we break or renew our baptismal promises. And therefore it ought to be certain that no man should despair of pardon, but he that hath voluntarily renounced his Baptism, or willingly estranged himself from that covenant. He

that keeps to it, and still professes the religion, and approves the faith, and endeavours to obey and do his duty, this man hath the truth of God Himself to assure him and give him confidence, that he is not in an impossible state of salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer choose.

11. And then consider, the more you fear, the more you hate your sin, which is the cause of your fear; and the less you can be tempted to it, and the more desirous you are of heaven; and therefore such fears are good instruments of grace, and good signs of a future pardon.

12. God in the old law, although He made a covenant of perfect obedience, and did not promise pardon at all after great sins, yet He did give pardon, and declared it so to them for their own and for our sakes too. So did He to David, to Manasses, to the whole nation of the Israelites, ten times in the wilderness, even after their apostacies and idolatries. And in the Prophets, the mercies of God and His remissions of sins were largely preached; though in the Law God put on the robes of an angry judge and severe lord. If, therefore, in the Gospel, where He hath established the whole sum of affairs upon faith and repentance, God should not pardon great sinners that repent after Baptism, with a free dispensation, the Gospel were far harder than the intolerable covenants of the Law.

13. The Bible teaches us that if a proselyte went into the Jewish communion, and were circumcised and baptized, he entered into all the hopes of good things, which God had promised, or would give to His people; and yet that was but the covenant of works. If then the Gentile proselytes by their circumcision, and legal baptism were admitted to a state of pardon, to last so long as they were in the covenants, for sins committed (even after their admission) against Moses' law, which they then under-

took to observe exactly; in the Gospel, which is the covenant of faith, it must needs be certain, that there is a greater grace given, and an easier condition entered into than was that of the Jewish Law. And that is nothing else but that abatement is made for our infirmities, and our single evils, and our timely repented and forsaken habits of sin, and our violent passions, when they are contested withal, and fought with, and under discipline, and in the beginnings and progresses of mortification.

14. God hath erected in His Church a whole order of men, the main part and dignity of whose work it is to remit and retain sins by a perpetual and daily ministry. And this they do not only in Baptism, but in all their offices to be administered afterwards: in the holy Sacrament of the Eucharist, which exhibits the symbols of that Blood which was shed for pardon of our sins; and therefore, by its continued ministry and repetition, declares that all that while we are within the ordinary powers and usual dispensations of pardon, even so long as we are in any probable dispositions to receive that holy Sacrament. And the same effect is also signified and exhibited in the whole power of absolution, which if it extends to private sins, sins done in secret, it is certain it does also to public. But this is a greater testimony of the certainty that our greatest sins may be forgiven: for public sins, as they always have a sting, and bring with them scandal and ill example, so they are most commonly the greatest; such as murder, sacrilege, and others of unconcealed nature and openly committed. And if God, for these worst of evils, hath appointed an office of ease and pardon, which is and may daily be administered, it will surely be an uneasy dread and undue suspicion of God's goodness, to fear that our repentance shall be rejected, even although we have committed the greatest or the most of evils.

15. And it was concerning baptized Christians

that S. John said, If any man sin, we have an Advocate with the FATHER, and He is the Propitiation for our sins : and concerning lapsed Christians, S. Paul gave this instruction, If any man be overtaken in a fault, ye that are spiritual, restore such a man in the spirit of meekness, considering lest ye also be tempted. The Corinthian person committed incest, and was pardoned : and Simon Magus, after he was baptized, offered to commit the sin of simony ; and yet S. Peter bade him pray for pardon : and S. James tells us, that if the sick man sends for the Elders of the Church, and they pray over him, and he confess his sins, they shall be forgiven him.

16. Only one sin is declared to be beyond forgiveness, the sin against the HOLY GHOST, the sin unto death, as S. John calls it, for which we are not bound to pray ; for all others we are : and certain it is, no man commits a sin against the HOLY GHOST, if he be afraid he hath, and desires that he had not ; for such penitential feelings are against the definition of that sin.

17. All the directions in the Scripture, written to Christians and disciples of JESUS, exhorting men to repentance, to be afflicted, to mourn and to weep, and to confession of sins, are sure testimonies of GOD's purpose and desire to forgive us, even when we fall after Baptism. For if our fall after Baptism were irrecoverable, then all preaching were in vain, and our faith were also vain, and we could not, with comfort, rehearse the Creed, in which as soon as ever we profess JESUS to have died for our sins, we also are condemned by our own conscience of a sin that shall not be forgiven ; and then all exhortations and comforts, and fasts and disciplines, were useless and too late, if they were not given us before we can understand them ; for most commonly, as soon as we can, we enter into the regions of sin ; for we commit evil actions before we understand, and together with our understanding they begin to be imputed.

18. If it could be otherwise, infants were very ill provided for in the Church, who were baptized when they had no stain upon their brows, but the misery they contracted from Adam. For, if there were not pardon for sins committed after Baptism, they must needs be as Angels for ever after, and live innocently in the midst of their ignorances, weaknesses, and temptations, and the heat and follies of youth, or else perish in an eternal ruin. We cannot think or speak good things of God, if we entertain such evil suspicions of the mercies of the FATHER of our LORD JESUS.

19. The long sufferance and patience of God is indeed wonderful ; but therefore it leaves us in certainties of pardon so long as there is possibility of return, if we reduce the power to act, and do return from our sins when we desire forgiveness.

20. God calls upon us to forgive our brother seventy times seven times : and yet all that is but like the forgiving a hundred pence for His sake Who forgives us ten thousand talents : for so the LORD professed that He had done to him that was His servant and His domestic.

21. If we can forgive a hundred thousand times, it is certain God will do so to us : our blessed LORD having commanded us to pray for pardon, as we pardon our offending and penitent brother.

22. For even in the case of very great sins, and great judgments inflicted upon the sinners, wise and good men and precedents of religion have declared their sense to be, that God spent all His anger, and made it expire in that temporal misery ; and so it was supposed to have been done in the case of Ananias. But that the hopes of any penitent man may not rely upon any uncertainty, we find in Holy Scripture that those Christians, who had for their scandalous crimes deserved to be given over to Satan to be buffeted, yet had hopes to be saved in the day of the LORD.

23. God glories in the titles of mercy and forgiveness, and will not have these His attributes so limited as to expire in one act, or in a single pardon.

24. Man's condition would indeed be desperate if he could be admitted to no repentance after his infant-Baptism. It would be as desperate as that of the fallen angels, and yet harder, when we consider our infinite weakness and ignorances compared to their excellent understanding and perfect choice. And if he may be admitted to one repentance after Baptism, there is nothing in the covenant of the Gospel but that he may also to a second; and so for ever as long as he can repent, and return and live to God in a timely religion.

25. Every man is a sinner: in many things we offend all: and if we say we have no sin, we deceive ourselves: and therefore either all must perish, or else there is mercy for all; and so there is, upon this very ground, because CHRIST died for sinners, and we are told in Scripture that God hath comprehended all under sin, that He might have mercy upon all.

26. God sends temporal punishments into the world to bring men to amendment: and unless one believe them to be, all of them, certain proofs of God's everlasting displeasure; that is, unless every man that breaks his leg, or in punishment loses a child or wife, or friend, be damned, (which it is certain by God's Word they are not, for whom the LORD loveth He chasteneth, and it is those very persons whom He receiveth that He scourgeth); then, assuredly, God in these cases is angry and loving, chastises the sin to amend the persons, and smites that He may cure, and judges that He may absolve.

27. He that will not quench the smoking flax, nor break the bruised reed, will not oblige us to perfection, and to the laws and measures of heaven while we are still upon earth; and if in every period of our repentance He is pleased with our duty, and the voice of our heart, and the hand of our desires, He

hath told us plainly that He will not only pardon all the sins of the days of our folly, but the returns and surprises of sins in the day of repentance, if we give no way, and allow no affection, and give no place to any thing that is God's enemy; all the past sins, and all the seldom-returning and ever-repented evils being put upon the accounts of the Cross.

5. *Against Despair.*

Note : These Considerations may be useful to men of little hearts and of great piety ; or if they have been persons who have lived without infamy, or begun their repentance so late that it is very imperfect. But if the man be a vicious person, and hath persevered in a vicious life till his death-bed, these considerations are not proper.

CONSIDER that the ground of your trouble is your sin; and if it were not for that, you would not need to be troubled: but the help that all the world looks for, is such as supposes a man to be a sinner. Indeed, if from yourself you were to derive your title to heaven, then your sins were a just argument of despair; but now that they bring you to CHRIST, that they drive you to an appeal to God's mercies, and to take sanctuary in the Cross, they ought not, they cannot infer a just cause of despair. You may be sure it is a stranger thing that God should take upon Him hands and feet, and those hands and feet should be nailed upon a cross, than that a man should be partaker of the happiness of pardon and of life eternal: and it were yet more strange, that God should do so much for man, and that a man that desires it, that labours for it, that is in life, and has the opportunity of working out his salvation, should inevitably miss that end for which that God suffered so much. For what is the meaning, and what is the extent, and what are the significations of the Divine mercy in pardoning sinners?

If it be thought a great matter that you are charged with original sin, no doubt you feel the weight of it in loads of temporal misfortunes, and inclination to sin; but you need not fear the guilt of it since you are baptized; and it cannot do honour to God's mercy, that it should be all spent in remissions of what you never chose, never acted, never knew of, could not help, concerning which you received no commandment, no prohibition. But, blessed be God, it is ordered in just measures, that that original evil which you contracted without your will should be taken away in your Baptism without your knowledge: and what you suffered before you had a being, was cleansed before you had a useful understanding. But God's mercies are infinite, not only in Himself, but to us; we of all the creatures which God made, we only in a proper sense are the subjects of mercy and remission. Angels have more of God's bounty than we have, but not so much of His mercy; and beasts have little rays of His kindness, and effects of His wisdom and graciousness in small gifts, but nothing of mercy: for they have no laws, and therefore no sins, and need no mercy, nor are capable of any. Since therefore man alone is the proper object of infinite mercy, and that mercy is in giving and forgiving, you may reasonably hope that He will so forgive you that your sins shall not hinder you of heaven; or because it is a gift, you may also on the ground of the same infinite mercy, hope He will give heaven to you; and if you have it either upon the title of giving or forgiving, it is alike to you, and will alike magnify the glories of the Divine mercy. And because eternal life is the gift of God, you have less reason to despair: for if your sins were fewer, and your unfitness for such a glory were less, and your fitness for it more, yet it is still a gift, and you could not receive it but as a free and gracious act: and so you may *still*. God can still give it you; and it is not an im-

possible expectation to wait and look for such a gift at the hands of the God of mercy; the best men deserve it not, and you who think yourself as among the worst may have it given you. And consider that God hath set no measures of His mercy, but that we are within the covenant, that is, repentant persons endeavouring to serve Him with an honest, single heart; and that within this covenant there is a very great latitude, and variety of persons, and degrees, and capacities; and therefore, that it is not consistent with such infinite mercy, that obedience be exacted to such a point which He never expressed; unless it should be the least point, and that to which all capacities, though otherwise unequal, are fitted and sufficiently enabled. But, however, the SPIRIT of GOD taught the writers of the New Testament to apply to us all in general, and to every single person in particular, some gracious words which God in the Old Testament spake to one man on a special occasion, or in a single and temporal instance. Such are the words which God spake to Joshua: I will never fail thee nor forsake thee. And upon that promise, S. Paul forbids covetousness, and persuades contentedness, because those words were spoken by God to Joshua in another case. If the gracious words of God have so great extension of meaning, and intention of kind purposes, then how many comforts have we from all the excellent words which are spoken in the Prophets and in the Psalms? And do not question whether they be spoken concerning you, having such a great example as S. Paul, so to expound the excellent words of GOD; all the treasures which are in the Psalms are your own riches, and for your good hope: there you should look, and whatsoever you can need, that you may depend upon. For certainly, if we could understand it, that which is infinite as GOD is, must needs be some such kind of thing: it must go whither it was never sent, and signify what was not first intended; and it must

warm with its light, and shine with its heat, and refresh when it strikes, and heal when it wounds, and ascertain when it makes afraid, and intend all when it warns one, and mean a great deal in a small word. Such then is God's mercy: when it looked upon Moses, it relieved S. Paul, and it pardoned David, and gave hope to Manasses, and might have restored Judas, if he would have had hope, and acted accordingly. But as to your own case, if you have sinned grievously and frequently; yet you have repented it; you have begged pardon; you have confessed it and forsaken it. You cannot undo what was done, and you would perish if God had appointed no remedy, if there were no remission: but then your religion would fall together with your hope, and God's Word would fail as well as you. But you steadfastly believe the article of forgiveness of sins; and if there be any such thing, you may do well, if you have done, and now do, and will continue to do that which is necessary to a true repentance; that is, if you be humbled before God, and mourn for your sin, and for ever ask forgiveness, and judge yourself, and leave it with haste, and mortify it with diligence, and watch against it carefully. And this you can do but in the manner of a man; you can but mourn for your sins as you feel grief in other instances; but you (I hope) would rather choose to suffer all evils, than to do one deliberate act of sin. If you think your sins greater than your sorrows, and too many for your memory, and too insinuating to be prevented by all your care; yet you may be sure also that God knows and pities your infirmities; and how far that will extend you know not, but that it will reach so far as to satisfy your need, should be your first hope. Have you not in your great necessity prayed humbly and with great desire, and have you not sometimes been heard in kind, and have you not sometimes had a greater mercy instead of it? And you have the hope of prayers, and the hope of your confession, and the

hope of your endeavours, and the hope of many promises, and of God's essential goodness; and surely God hath heard your prayers and verified His promises in temporal instances, for He gave you sufficient for your life; and although He promised such supplies, and grounded the confidence of them upon our first seeking the kingdom of heaven and its righteousness, yet He hath verified it to you who have not sought it as you ought: but therefore, you may have a good hope that He accepted your endeavour, or will give His great gifts and our great expectation even to the weakest endeavour; to the least, so it be a hearty piety. And I make no doubt that you have sometimes had some cheerful visitations of God's SPIRIT, and therefore you may reasonably hope this cloud may pass; for that which was then a real cause of comfort is so still, if you could discern it; and you will discern it when the veil is taken from your eyes.

And blessed be God that you can still remember that there are temptations to despair; and they could not be temptations if they were not apt to persuade, and had seeming probability on their side; and they that despair think they do so with greatest reason; for if they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair. Despair assents as firmly and strongly as faith itself; but because it is a temptation, and despair is a great sin, therefore it is certain those persons are unreasonably abused, and they have no reason to despair, for all their confidence. And therefore, although you have strong reasons to condemn yourself, yet you have more reason to condemn your despair, which therefore is unreasonable, because it is a sin and a dishonour to God, and if you do not look to it, will ruin your condition, and unless resisted will make itself true. For despairing sinners lose God's mercies by refusing to use and to believe

them. Remember that the affairs of the SPIRIT are transacted by spiritual discourses and by promises which are to be verified hereafter: here we must live as it were in a cloud, in darkness, under a veil, in fears and uncertainties, and our very living by faith and hope is a life of mystery and secrecy, the only part of the manner of that life in which we shall live in the state of separation. And when a distemper of body or an infirmity of mind happens in the instance of such secret and reserved affairs, we may easily mistake the manner of our viewing the thing for the uncertainty of the thing itself; and therefore it is but reason that you should stay till the state and manner of your abode be changed, before you despair. Then it can be no sin nor error; here it may be both: and if it be an error it is also a sin; and then a man may perish for being miserable, and be undone for being foolish. In conclusion, let your hope be in God, and trust Him with the event, which will surely be just, and full of mercy. However, now use all the spiritual aids of reason and religion to make you more and more to love God; then you cannot miscarry unless charity also shall fail, and one that loves God shall perish; and since God's Word assures us this is impossible, you may have a good hope, and be safe.

An Ancient Exhortation to the Sick

on

Faith, Charity, and Repentance.

DEARLY beloved, it is your duty to render thanks to Almighty GOD for all His goodness, and to endeavour to bear with patience and gentleness the bodily weakness with which GOD has now visited you ; for if you bear it meekly, and without murmuring, it will be to the great good and saving of your soul. And, dearly beloved, since you may soon have to go the way of all flesh, be firm in Faith ; for he that is not firm in faith is an unbeliever : and without faith (S. Paul assures us) it is impossible to please GOD. Therefore, if you would be saved, before all things it is necessary that you hold the Catholic Faith : which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith, *brother*, is this : to believe in one GOD ; that is, in the Unity of the Divine Essence, and in the indivisible TRINITY of the Three Persons. II. To believe that the Unbegotten FATHER is GOD. III. That the only begotten SON of GOD, is GOD in all things coequal with the FATHER. IV. To believe that the HOLY GHOST, neither begotten, nor made, nor created, but proceeding alike from the FATHER and the SON, is GOD, of the same Substance with the FATHER and the SON, and equal to Them. V. That

the heavens and the earth, that is, that every creature seen and unseen, were made by the whole Undivided TRINITY. VI. To believe that the Church is sanctified by the HOLY SPIRIT, and by the Sacraments of grace, and by all other things in which the Christian Church communicates: by which is meant that the Catholic Church, with its Sacraments and ordinances, directed by the HOLY GHOST, is sufficient for the salvation of every man, how great soever a sinner he may be; and that out of the Universal Church of CHRIST there is no certainty of salvation. VII. To believe that in the end the Church is to be raised body and soul, in everlasting glory; and on the other hand, that the impenitent wicked shall be eternally condemned. Therefore, *brother*, if you would be saved, you must thus think of the MYSTERY of the TRINITY. In like manner, *brother*, it is necessary to everlasting salvation that you also believe rightly the Incarnation of our LORD JESUS CHRIST; or that He really took our flesh, of the Blessed Virgin, by the HOLY GHOST. II. That God being made flesh was really born of a pure Virgin. III. That CHRIST did really suffer and die under the government of Pilate. IV. That He really went down into hell in the soul, to spoil death and the grave while His body lay in the tomb. V. That He really rose the third day from the dead. VI. And really went up into heaven. VII. And that He shall most surely come to judge the world. This is the Catholic Faith, dearly beloved; which, except you believe faithfully and firmly, you cannot be saved.

But if the sick man is ignorant or uninstructed, then the Priest may ask him generally the Articles of the Faith after this Form.

Dearly beloved, dost thou believe that the FATHER, and the SON, and the HOLY GHOST are three Persons and one God; and that this Blessed and

Undivided TRINITY made all things that are made, seen and unseen? And dost thou believe that the SON alone was conceived by the HOLY GHOST, and born of the Virgin Mary, and that He suffered and died on the cross for us under Pontius Pilate? that He was buried and went down into hell, and rose again the third day from the dead, and ascended into heaven; and that He shall come again to judge both the living and the dead, even all men, who shall then rise in body and soul, to receive good or evil according to what they have done? And dost thou believe in the forgiveness of sins received through the Sacraments of the Church; and in the Communion of Saints, and that all that communicate with the righteous here in grace, do communicate with them in glory? And do you steadfastly believe all these things, desiring to live and to die in the true faith of CHRIST's holy Church? and do you protest before GOD that this is your true and steadfast intention, howsoever hereafter memory may fail you, or any evil spirit tempt you?

Dearly beloved, since without Charity your faith will profit you nothing, (as the Apostle teaches us, saying, Though I have all faith, so that I could remove mountains, and have not charity, I am nothing;) therefore you ought to love the LORD your GOD, above all things, with all your heart, and with all your soul, and your neighbour, (for GOD's sake,) as yourself: for without such like charity, your faith is nothing worth. Therefore while you are able do the works of charity, and if thou hast much, give plenteously, if thou hast little, do thy diligence gladly to give of that little. And above all, if you have done wrong to any man, make restitution if you have it in your power; or, if you have it not, by all means meekly seek forgiveness from him. Forgive those who owe you aught, and those who have offended against you, that GOD may also forgive you. Love them that hate you, and return

good for evil. Forgive (saith our SAVIOUR Himself,) and ye shall be forgiven.

Moreover, you should have a good hope and steadfast trust, *brother*, in God and in His mercy; and if the multitude of your sins comes to your remembrance, grieve for them, but in no wise despair. For remember that (as holy Scripture tells us,) His mercy is over all His works; His property is always to have mercy and to forgive; and that as high as the heaven is in comparison of the earth, so great is His mercy also toward them that fear Him. Put thou therefore thy trust in the LORD, and be doing good; for whoso putteth his trust in the LORD mercy embraceth him on every side: they that wait upon the LORD shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary: they shall mount up from darkness to light, from the prison of the flesh to the kingdom of Heaven, and from this present evil to everlasting glory.

Dearly beloved, if you desire to attain to the sight of God, it is altogether needful that you be of a clean mind and pure conscience: for CHRIST Himself saith in the Gospel, Blessed are the pure in heart, for they shall see God. Wherefore, if you desire to have a pure heart, and a sound conscience, examine your life, and search out your offences; that you may acknowledge them, and repent of them, and seek God's forgiveness for them. And because perchance heretofore, either through negligence or shame, you have forgotten, cut off or concealed, or have not acknowledged some of your sins, or have not perceived the aggravating circumstances thereof, therefore now begin from the beginning and judge yourself; and I will set God's laws, and the duty you owed to God, to your neighbour, and to yourself before you, and ask you such questions as may help to bring your sins to your remembrance. And if you feel yourself to have offended, and your conscience to be troubled with any weighty matter, be

not slack or ashamed to reveal it; lest if you cover and hide your sins here, they may be made bare in the sight of men and angels to your confusion in the day of judgment. But if you acknowledge such your offences here, you may have a good hope that, having earnestly and faithfully repented of them, God will cover them at that great day, and that they shall not be mentioned unto you. Wherefore call to remembrance all the years of your life in the bitterness of your soul: and be not careful concerning any creature, or concerning worldly things, but cast all your care upon God, and forget not the salvation of your soul. Much time, it may be, you have hitherto spent in vain; and it may be too, that but a short time remains for you in this life; spend that therefore altogether for the well-being and good of your soul. A great journey is, indeed, before you. Arise up therefore, that being washed with the tears of sorrow and repentance, you may, after careful preparation for it, eat the bread of life, that is, the Sacrament of the Body and Blood of CHRIST, that it may be your strength and nourishment in the way wherein you walk: and GOD Almighty grant through His grace, that you may go in the strength of that meat even unto the mount of God, to the innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven, and to GOD the Judge of all, and to the spirits of just men made perfect, and to JESUS the Mediator of the new covenant. And JESUS CHRIST Himself, the Redcemer of all faithful people, grant you this. Amen.

Exposition of The Sick Man's Creed.

FROM BISHOP PEARSON.

Note : That this Explanation, or the Form of Examination next following, or Bishop Wilson's Examination of the Sick Man's Faith, p. 461, (at the discretion of the Priest,) is to be used after the sick man has signified his general assent to the Apostles' Creed.

DEARLY beloved, I will now set before you, what holy Church has always understood these words of the Apostles' Creed to mean ; for I suppose you are well aware, that in these few words are contained all that we are required to believe in the Christian religion.

First, then, when you say you BELIEVE the words of the Creed, it is not that they are plain to your understanding of themselves, or that you have any proper knowledge of them as you have of the things of this world, because you see them and know them ; but you believe them because they are certainly contained in the Scriptures, the writings of the blessed Apostles and Prophets ; and because these Apostles and Prophets were endued with miraculous power from above, and immediately inspired with the HOLY GHOST, and consequently what they delivered was not the word of man, but of God Him-

self. And further, because GOD is of that universal knowledge and infinite wisdom, that it is impossible He should be deceived; and of that perfect holiness and righteousness, that it is not to be imagined He should intend to deceive any man: consequently whatsoever He hath delivered for a truth, must be necessarily and infallibly true. This is why you assent readily and stedfastly to the Articles of the Creed as most certain truths, and are more thoroughly persuaded of them than anything you see or know. And this, moreover, you are the more moved to do, since God hath commanded you to profess them, and hath promised an eternal reward upon your profession of them; and because every particular person is to expect the justification of himself and the salvation of his soul, upon the condition of his own faith.

When next you declare that you believe IN GOD, you assert your belief, first, that there is a GOD, and next your belief in GOD, as He is One GOD; that is, in the supreme dominion of one absolute LORD, saying with Moses, The LORD, He is GOD, there is none else beside Him.

When next you declare that you believe in GOD THE FATHER, you assert that this one GOD is the FATHER of all things, as the cause of their existence; as the rain and the dew are said to have Him for a FATHER; but more especially is He the FATHER of all men and Angels; for God having made us, hath a right to us, and so Adam was called the son of GOD, and we are said to be His offspring. But farther yet, you declare your belief, that He is the FATHER, in a more peculiar manner, of all those whom He regenerates by His SPIRIT, and whom He adopts in His SON as joint-heirs with Him of an inheritance eternal in the heavens. For He is especially our FATHER Who hath given us in Holy Baptism to be born again of Water and of the Spirit, and Who hath predestinated us unto the

adoption of children by **JESUS CHRIST** to Himself. And above all this, you hereby assert that you believe Him to be the **FATHER** in a more eminent manner of one **SON**; His own, His beloved, His only-begotten **SON**, **JESUS CHRIST**. And this not only by His conception by the **HOLY GHOST**, and birth into the world of the **Virgin Mary**, but that He was the **FATHER** of this **SON** before all worlds, even from all eternity; and therefore you acknowledge Him to be always the **FATHER**, as well as always **God**.

Next, when you declare your belief in **God THE FATHER ALMIGHTY**, you assert that **God** has the Supreme dominion over all things, so challenging to Himself the title of the **LORD** of Hosts, which is only another term for declaring His Sovereign rule as the Almighty. And in regard of that His power authoritative, you acknowledge His eternal right of making all things whatsoever, whenever, and in what manner soever He pleased, of possessing whatsoever He maketh by direct dominion, of using and disposing as He pleaseth, all things which He so possesseth.

Next, when you declare your belief that **God** is the **MAKER OF HEAVEN AND EARTH**, you assert that before all things else, there was nothing but **God**, Who, by His free and most voluntary act, produced the heavens and the earth, and all things contained in them, or all things visible and invisible, merely out of nothing; of which act no reason can be alleged, no motive assigned but His goodness.

When you declare your belief in **JESUS CHRIST**, you are understood to mean that there was, and is a Man Whose Name was called **JESUS**, of Whom **Joshua**, or as he is called in the New Testament **Jesus**, and all the rest of the judges of Israel were but types. That **JESUS**, in the highest and utmost importance of that Name, is the **SAVIOUR** of the world; *inasmuch* as He hath wrought out the only way for

the salvation of men's souls, by the virtue of His Blood ; and shall at last Himself actually confer the same salvation, which He hath procured, upon all those who unfeignedly and stedfastly believe in Him. Further, you assert that there is no other way to heaven, beside that which He hath shown us, no other means which can procure it for us but His Blood, no other person which shall confer it on us but Himself.

Next, when you declare your belief in JESUS CHRIST, you assert that the Man Who bare the Name JESUS, is the CHRIST, or (as the word signifies) the Anointed One, promised of old by God, and expected by the Jews ; and that He was anointed by no material oil, but by the true unction from above, even by the HOLY GHOST, to three special offices, as the Mediator between God and Man : a Prophet, revealing unto us the whole will of God for the salvation of man : a Priest Who hath given Himself a Sacrifice for sin, and so hath made an atonement for us ; a King, set down at the right hand of God, far above all principalities and powers, whereby, when He hath subdued all our enemies, He will confer actual, perfect, and eternal happiness upon us.

Next, when you declare that you believe in JESUS CHRIST, HIS ONLY SON, the holy Church doth understand you to receive for an infallible truth, that JESUS CHRIST is the true, proper, and natural SON of God, in a way that none else may be called His Son ; begotten of the substance of the FATHER, God of God, Light of Light, Very God of Very God.

As likewise, when you declare that you believe in JESUS CHRIST HIS ONLY SON OUR LORD, you declare your belief, that He is the true JEHOVAH, which JEHOVAH hath that being which is originally and eternally of itself, and of which all other beings do essentially depend : and that consequently He hath an absolute dominion over all things, as God ; that as the Son of man, He is invested with all power in

heaven and earth, for the completing our redemption; and by this work of redemption, by the right of conquest, and of purchase, He has become the LORD of us who, by faith, are consecrated to His service.

Next, when you declare that JESUS CHRIST was CONCEIVED BY THE HOLY GHOST, you are understood to confess Him to have come in the verity of our human nature, even in true and proper flesh; well knowing that every spirit that confesseth not JESUS CHRIST come in the flesh, is not of GOD; and as, with a body like unto ours, so with a soul, which when dying, He commended to the FATHER, and with which, according to His promise to the thief on the Cross, He descended into Paradise. And as the Divine Nature which He had before, could never cease to be what before it was, so by this Article you are understood to believe that He had two natures, the Divine and Human, and was really and truly both GOD and Man. Further, that He was really and truly conceived in the womb of a woman; not after the manner of men, not by the common way of human propagation, but by the operation of the HOLY GHOST; whereby a Virgin was beyond the law of nature enabled to conceive, and that which was conceived in her was originally and completely sanctified.

Next, when you declare your belief that He was BORN OF THE VIRGIN MARY, you are understood to receive it for an infallible truth, that He was born of a pure and unspotted Virgin, who, being and continuing in the same virginity, did, by the immediate operation of the HOLY GHOST, conceive within her womb the only begotten SON of GOD; whereby the SAVIOUR of the world was born of a woman under the law, without the least pretence of any original corruption, that He might deliver us from the guilt of sin.

So, when you declare your belief that HE sur-

SUFFERED, you are understood to hold, that He did, for the redemption of mankind, really and truly suffer; not in His Divinity, which was not capable of suffering, but in His Humanity, which in the days of His humiliation, was subject unto our infirmities: that as He is a perfect Redeemer of the whole man, so He was a complete sufferer in the whole; in His body, by infirmities from within, and by injuries from without; in His soul, by fearful apprehensions, by unknown sorrows, by anguish which cannot be uttered.

Next, when you declare your belief, that He suffered **UNDER PONTIUS PILATE**, you are understood to mean, that He suffered in the time of Pontius Pilate, who was governor of Judea under Tiberius Cæsar; and that he did condemn Him, although he pronounced Him innocent, and that he did deliver Him to die a painful and shameful death upon the cross; by which death, at that particular time, the ancient prophecies were fulfilled.

Next, when you declare that He was **CRUCIFIED**, you are understood to receive it for an infallible truth, that the Eternal SON of GOD, **CHRIST JESUS**, that He might cancel the handwriting which was against us, and take off the curse which was due unto us, did, in the form of a servant, willingly submit Himself to suffer upon the cross, that servile punishment of the greatest sharpness and severity, enduring the pain, and of the greatest ignominy, despising the shame.

Also, when you declare your faith in **CHRIST JESUS**, Who was **DEAD**, you are understood to hold, that for the working out of our redemption, He did, in our nature, really and truly die; so that by the force and violence of those torments which He felt, His soul was actually separated from His body; and although neither His body nor His soul was separated from His Divinity, yet the body bereft of His soul, was left without the least life.

And when you declare your belief that He was BURIED, the holy Church doth understand you to receive that, for the confirmation of the truth of His death already past, and of the verity of His resurrection from the dead soon to follow, He had His body entombed in a grave, or sepulchre, and confined there after the usual manner of all other dead.

And, when you declare your belief that HE DESCENDED INTO HELL, you are understood to receive that, when CHRIST died on the cross, having appeared here in the likeness of sinful flesh, He went into the other world as sinners do, and underwent the condition of a dead man as well as of a living, thus satisfying fully the law of death: that, accordingly, His body was laid in the grave, and in His soul He passed to that place where the souls of all mankind are reserved until the judgment day, viz., into hell; not meaning thereby the place of eternal torments prepared for the devil and his angels, but all that region wherein good and evil souls, in separate abodes, await the day of judgment: some of them, by the mercy of God, being placed in rest and joy, that Paradise, wherein our SAVIOUR promised to be, the same day of His crucifixion, with the penitent thief; others, by the justice of God, left to sorrow and misery, in that place wherein our SAVIOUR describes the rich man as being in torments, and seeing Lazarus afar off. You believe that thus He did wholly undergo the law of death: but because there was no sin in Him, and He had fully satisfied for the sins of others, which He took upon Him, it was not possible that He should be holden of, or by death; and therefore, as God suffered not His Holy One to see corruption, so He left not His soul in hell, He, the third day, rising from the dead.

And so, when you declare that HE ALSO DID RISE AGAIN THE THIRD DAY, you are understood to hold, that He did not long continue among the souls de-

parted, and in the state of death; but, by His infinite power, did revive and raise Himself, by re-uniting the same soul which was separated to the same body which was buried, and so rose the same Man: and that He did this the third day from His death, returning to life again on the first day of the week; thereby consecrating the weekly revolution of that first day to a religious observation, until His coming again.

Next, when you declare that you believe that HE ASCENDED INTO HEAVEN, you are understood to receive it for an infallible truth, that after He rose from the dead, He did with the same soul and body with which He rose, by a true and local translation, convey Himself from the earth on which He lived, to the heaven of heavens, the most glorious presence of the Majesty of God.

And when you declare that you believe that HE SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY, you are understood to receive that JESUS CHRIST, Who, upon earth, had not a place to lay His head, did on His ascension into the highest heavens, take up a perpetual habitation there, and sit down upon the throne of God, at His right hand, as a Judge and as a King, according to His office of Mediator, unto the end of the world; according to that which He merited by His Mediatorship to all eternity: which hand of GOD the FATHER ALMIGHTY signifieth an Omnipotent power, able to do all things without any limitation, provided they do not involve a contradiction, either in themselves or in relation to His perfections. And you also hereby attest your belief that He, taking our true human nature into heaven, has thereby opened the kingdom of heaven to all men who are true and faithful believers; and retaining that our human nature, in which He suffered, inseparably united to His Divine Nature, is touched with the feeling of our infirmities, and is a perfect, powerful, and all-sufficient Mediator between

God and man, and Advocate with God the FATHER. And, moreover, that JESUS CHRIST, having by all these fore-recited acts, accomplished and completed the redemption of all mankind, is for ever set down at the right hand of GOD, all power in heaven and in earth being committed unto Him.

Next, when you declare your belief, that HE SHALL COME AGAIN TO JUDGE THE QUICK AND THE DEAD, you are understood to receive it for an infallible truth, that the Eternal SON of GOD, in that human nature in which He died and rose again and ascended into heaven, shall certainly come from the same heaven into which He ascended, and at His coming shall gather together all those which shall be then alive, and all which ever lived, and shall be before that day dead ; and causing them all to stand before His judgment seat, He shall judge them all according to their works done in the flesh ; and passing the sentence of condemnation upon all the reprobates, shall deliver them to be tormented with the devil and his angels ; and pronouncing the sentence of absolution upon all the elect, shall translate them into His glorious kingdom.

Next, when you declare your belief IN THE HOLY GHOST, you are understood to receive it for an infallible truth, that beside all other whatsoever, to Whom the name of spirit is or may be given, there is one particular and peculiar SPIRIT, Who is truly and properly a Person, of a true, real and personal subsistence ; not a created, but an uncreated Person, and so the true and one Eternal GOD ; that though He be that GOD, yet is He not the FATHER, nor the SON ; but the SPIRIT of the FATHER and the SON, the Third Person, in the Blessed Trinity, proceeding from the FATHER and the SON : that this Infinite and Eternal SPIRIT, is not only of perfect holiness in Himself, but also is the immediate cause of all holiness in us ; revealing the pure and undefiled will of God ; inspiring

the blessed Apostles, and enabling them to lay the foundation, and by a perpetual succession to continue the edification of the Church; illuminating the understandings of particular persons, rectifying their wills and affections, renovating their natures, uniting their persons unto CHRIST, assuring them of the adoption of sons, by all ways and means purifying and sanctifying their souls and bodies to a full and eternal acceptance in the sight of God.

Next, when you declare your belief in THE HOLY CATHOLIC CHURCH, you are understood to receive for necessary truth thus much, that CHRIST, by the preaching of the Apostles, did gather unto Himself a Church, to which He daily added such as should be saved, and will successively and daily add unto the same unto the end of the world; so that, by the virtue of His all-sufficient promise, you firmly hold that there was, hath been hitherto, and now is and hereafter shall be, so long as the sun and moon endure, a Church of CHRIST, one and the same: that this Church is in general holy in respect of the Author, and institution, and administration of it; particularly, in the members here really, and in the same hereafter, perfectly holy: that this Church, unlike that of the Jews, is not confined to one people, but by the appointment of CHRIST, and by the efficacy of His assisting power, is Catholic, or universal, and to be disseminated through all nations, to be extended to all places, to be propagated to all ages, to contain in it all truths necessary to be known, to exact absolute obedience from all men to the commands of CHRIST, and to furnish us with all graces necessary to make our persons acceptable, and our actions well-pleasing in the sight of God.

Next, when you declare your belief in THE COMMUNION OF SAINTS, you are understood to hold that such persons as are truly sanctified in the Church of CHRIST, while they live among the perverse generations of men, and struggle with all the miseries of

this world, have fellowship with GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, as dwelling with them, and taking up Their habitations in them; that they partake of the care and kindness of the blessed Angels, who take delight in the ministration for their benefit; that beside the external fellowship which they have in the Word and Sacraments with all the members of the Church, they have an intimate union with all the saints on earth as the living members of CHRIST; and that this union is not separated by the death of any; but as CHRIST in Whom they live is the LAMB slain from the foundation of the World, so have they fellowship with all the Saints, which, from the death of Abel, have ever departed in the true faith and fear of GOD, and now enjoy the presence of the FATHER, and follow the LAMB whithersoever He goeth.

Next, when you declare your belief in THE FORGIVENESS OF SINS, you are understood to embrace to your unspeakable comfort this as an infallible truth, that whereas every sin is a transgression of the Law of GOD, and upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal punishment, so that all men being concluded under sin, they were all obliged to suffer the miseries of eternal death, it pleased GOD to give His SON, and His SON to give Himself, to be a Surety for this debt and to release us from these bonds. And because without shedding of blood there is no remission, He gave His life a sacrifice for sin, He laid it down as a ransom, even His precious blood as a price by way of compensation and satisfaction to the will and justice of GOD; by which propitiation GOD, Who was by our sins offended, became reconciled; and, being so, took off our obligation to eternal punishment, which is the guilt of our sins; and appointed in the Church of CHRIST the Sacraments of Baptism and the LORD's Supper, and other ordinances and means for the remission of sins,

so as no man however sinful need despair of forgiveness if only he be sincerely penitent, in respect of the value of the price paid, of the extent of the redemption wrought, and of the mercy of God for the forgiveness of sins.

Next, when you declare your belief in **THE RESURRECTION OF THE BODY**, you are understood to receive, that as it is appointed for all men once to die, so it is also determined that all men shall rise from death; that the souls separated from our bodies are in the hand of God and live; that the bodies dissolved into dust or scattered into ashes, shall be re-united to their souls; that the same flesh which lived before shall be revived; that the same numerical bodies which did fall shall rise; that this raising to life shall be universal, no man excepted, no flesh left in the grave; that all the just shall be raised to a resurrection of life, and all the unjust to a resurrection of damnation; and that this shall be performed at the last day, when the trump shall sound.

Lastly, when you declare your belief in **THE LIFE EVERLASTING**, you are understood to receive for an infallible truth that the unjust after their resurrection and condemnation shall be tormented for their sins in hell, and shall so be continued in torments for ever; so as neither the justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist, and to suffer them: and that the just after their resurrection and absolution shall, as the blessed of the **FATHER**, obtain the inheritance, and as the servants of God enter into their Master's joy, freed from all possibility of death, sin and sorrow, filled with all conceivable and inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the **LAMB** for evermore.

A Short Examination

of

The Sick Man's Faith.

ARCHBISHOP LAUD AND BISHOP ANDREWES.

Do you believe in One GOD the FATHER, the SON, and the HOLY GHOST ?

Do you believe that of His great goodness, and by His mighty power, He made the heavens and the earth ?

And that through His infinite loving-kindness, He has renewed all things through CHRIST ?

Who took upon Him our flesh, was conceived and born, suffered, and was crucified, died and was buried, descended into hell, rose again from the dead, and sat down on the right hand of GOD, Who shall come again and render to every man according to his works ?

Do you believe that by the power and operation of the HOLY GHOST, the Church is called to holiness from the whole world ; and that in it we obtain remission of sins ?

And in it await the resurrection of the flesh and everlasting life ?

Do you believe and acknowledge the loving affection of the FATHER ? The saving power of the ALMIGHTY ? and the providence of the CREATOR whereby the world is preserved, governed and perfected ?

Do you steadfastly believe the great Mystery of Godliness ? that for us men, and for our salvation GOD was manifest in the flesh, even our LORD JESUS CHRIST, the SON of the FATHER, and the Anointed of the HOLY GHOST ?

Do you believe that He was conceived and born in order to wash away the impurity of our conception and our birth ?

And that He suffered those unspeakable sufferings which we must have suffered, in order that we might not suffer them ?

Do you believe that He was crucified, died, and was buried, in order that we might not fear to undergo the like for Him ?

That He descended to the place of departed spirits, and underwent the condition of the souls that die, submitting to the whole law of death, that He might overcome death and hell for us ?

That He rose, that He ascended, that He sat down in glory, that we also might do the same ?

And that He shall come to judge the world, that He may take us to Himself ?

Do you believe that in His Conception and Birth, He is the Cleanser of our nature ?

That in His Cross and Passion, in His Death and Burial, He is the Redeemer of our soul and body ?

That in His Descent He is the Conqueror of death and hell ?

That in His Resurrection He is the first-fruits of them that sleep ?

That in His Ascension He is gone before to prepare a place for us ?

That in His Sitting at the right hand of God, He is our Advocate ?

And that in His second Coming and Judgment, He is the Finisher of our faith ?

Do you believe in the life-giving power and sanctifying influence of the HOLY GHOST ?

Do you acknowledge that He acts secretly and invisibly, yet effectually and undeniably ?

Do you acknowledge and confess that He makes Himself known, in rebuking, in arousing, in teaching, in warning, in exhorting, in consolation, in attestation, in the diffusion of love, and in the enlightenment of knowledge ?

Do you believe in the Catholic Church, that is, the mystical body of those who are called from all the quarters of the world to a brotherhood in faith and godliness ?

Do you believe also in the Communion of Saints, that is, the mutual participation in sanctification, vouchsafed to every member of that mystical body ?

Have you an assured belief of the forgiveness of sins in this present life, and a firm hope of resurrection from the dead, and exaltation unto life eternal ?

And do you truly and steadfastly believe these things, still beseeching God to help your unbelief ?

Propositions and Inferences

to be

Made to the Sick.

BISHOP ANDREWES.

1. *Concerning the Wisdom and Providence of God in ordering all afflictions in general and this especially.*

ARE you persuaded that no sickness or cross cometh by chance to any one ?

But you believe that it is GOD That sendeth them, without Whose providence they do not fall on us ?

Do you acknowledge GOD to be most wise, and to suffer nothing to befall us, but when it is expedient that it should do so ?

And therefore, as GOD hath sent this His visitation to you at this time, that it is expedient for you thus to be sick ?

2. *Concerning the Fatherly Affection and Love of GOD.*

You know and confess, that unto all, but unto Christians more especially, GOD beareth the affection of a Father towards His children.

You know also that a father, whether he dote upon his child or whether he chasten him, continueth

a father in both cases; and loveth him in the one no less than in the other.

Think the same of God as touching yourself: that while He gave you good days He loved you; and that now He sendeth you some evil, He loveth you also; and would not have sent this evil, but to be unto you a cause of greater good: that, being called home thereby, you might be at peace with Him.

3. Concerning the patience and thankfulness required in the sick.

You are not only to take this sickness patiently, but even to give God thanks for it, as for a wholesome medicine; especially considering that although we, in the time of our health, had forgotten Him, yet is He so merciful that He giveth us not over with the world; but for all we have so often grieved His HOLY SPIRIT, and fallen from grace received, He visiteth us again, and offereth it afresh unto us;

And that, if it had not been His will to show mercy by this chastisement, He could, and would, have suddenly taken you away with a quick destruction; and not have given you this time to bethink yourself, and to seek and sue to Him for grace.

4. Concerning the contrition and repentance of the sick.

Do you acknowledge yourself not to have lived so well as you ought to have done? but to have sinned, done amiss, and dealt wickedly?

Do you call to mind the years of your life spent amiss, in the bitterness of your soul?

Do you desire to have your mind enlightened by God, touching those sins you never knew, or which you once knew, but have now forgotten; that you may repent of them?

Do you desire to feel greater sorrow in your soul for your sins committed than you do? Would you

be glad if you did feel it? Are you grieved that you do not feel it; that you are not more grieved for your sins?

Is there any special sin that lieth heavy on your conscience, for which you need, or would require, the benefit of private absolution?

Do you repent of these your sins? that is to say, are you purposed to judge yourself for them, if you live? and to inflict upon yourself punishment for committing them, according as you shall be directed?

Are you resolved, if God send you life hereafter, to mend and live more carefully? and to avoid both those means and occasions that may provoke you to sin again, and those signs and marks which testify that you delight in it?

Do you solemnly promise thus much in the presence of God, His grace assisting you?

Do you desire, if God send you health again, to be speedily put in mind thereof?

5. Concerning the belief of the sick.

Do you believe the Christian Creed, or confession of our most holy faith, once delivered to the saints?

That is to say, Do you believe in God the FATHER Almighty, &c.?

Do you believe that you cannot be saved, except you did believe it?

Are you glad in your soul, and do you give God hearty thanks, that in this faith you were born, that in it you have lived, and that you die in it?

Do you yourself desire, and do you wish us to desire, at the hands of God, that this faith may not fail you until the hour, and in the hour of death?

If your senses fail you, or if the pain of your disease, or weakness, otherwise so work with you, that you shall happen with your tongue to speak aught otherwise than this your faith or religion warranteth; do you renounce all such words as none

of yours? and is it your will that we account of them as not spoken by you?

Is there in your mind any scruple touching any matter of your faith or religion?

6. *Concerning the sick party's forgiveness of offenders against him.*

Do you forgive them that in any manner have offended you, as freely as you would be forgiven at God's hand?

Do you likewise desire of God, that He would forgive them?

Such amends as they are bound to make you, in that they have offended you, are you content also to remit to them?

Are you willing that thus much be showed them from you, that you have forgiven them freely and fully, and desire God to do the like?

7. *Concerning the sick party's desire of forgiveness from those whom he hath offended.*

And whereas you yourself have lived in the world, it cannot be but some you have offended: do you desire, therefore, that all such as you have offended should pardon and forgive you?

Do you remember or call to mind any person or persons in particular whom you have so offended?

Will you that so much be signified to them in your name, that you desire them to forgive you?

Since no remission of sins can be hoped for against the eighth or ninth precept of the Divine Law, unless a restitution take place, are you prepared to restore to them from whom in goods, or to make reparation to them from whom in reputation you have taken aught, and this without deceit and without delay?

Can you call to mind any persons in particular whom you have so offended?

Help to the Examination
 of the
Sick Man's Faith and Repentance.

BISHOP WILSON.

Of the Sick Man's Faith.

Do you believe that it is God Who ordereth all things both in heaven and on earth ?

Then you must believe that nothing can come by chance ; and that, as our LORD saith, even a sparrow does not die without GOD's knowledge and His leave.

Do you believe that this present visitation of yours is from GOD ?

If GOD is our FATHER, His correction must be for our good.

Do you firmly believe this ? and that this sickness is ordered by Him for some special end ?

Then consider for what ends a loving father corrects his child ; either because he is careless, or disobedient, or forgets his duty ; or takes such ways as would ruin himself, if he were let alone.

Is not this your case ?

To be sure, if it were left to your own ordering, you would never choose afflictions ; but GOD sees that it is good for you to be in trouble ; or it may be,

God will try whether you will love and trust in Him, as well in sickness as in health.

Will you therefore, like a dutiful child, be thankful that your Heavenly FATHER takes so much care of you?

Will you endeavour to bear your sickness patiently, and submit to God's will, whether it be for life or for death?

Does not this affliction convince you that nothing deserves our love but God, since no being else can help us in the day of adversity?

Will you therefore, in the first place, make application to God by prayer for a happy issue out of this affliction?

The word JESUS, you know, signifies a SAVIOUR; and we all hope that He will be a SAVIOUR to us; but this He will not be, unless we obey Him as our LORD, that is, as our Ruler and Lawgiver.

You must therefore consider wherein you have broken His laws; and you must repent of it, ask God's pardon, and resolve to do so no more, as you hope that He will be a SAVIOUR to you.

You believe that He was conceived of the HOLY GHOST, and born of the Virgin Mary?

Why then you are sure that as He is the SON of God, He is able to save such as come unto God by Him; and as He was born of a woman, and took our nature upon Him, He knows, for He has felt our weaknesses, and will pity our infirmities.

You believe that He suffered under Pontius Pilate, was crucified, dead, and buried?

Are you not then hereby convinced what a sad state man was in, when God could not be reconciled to him, till His own SON had suffered what man had deserved to suffer?

And do you not see, at the same time, that no true penitent need despair, since here is a sufficient price paid for our redemption?

Neither ought you to doubt that GOD will deny us anything, since He spared not His own SON, but gave Him up for us all.

Do you therefore place all your hopes of mercy in CHRIST's death, and in the promises of GOD, for His sake made to us ?

Will you endeavour to follow the example of your LORD and SAVIOUR, Who bore with submission and patience whatever GOD thought fit to lay upon Him ?

And will you remember that He did so, though His very judge found no fault in Him ? But we suffer justly, for we receive the due reward of our deeds.

And lastly ; you will do well to remember the dying words of our SAVIOUR ; and when you come to die, commend your spirit into the hands of GOD.

You believe that JESUS CHRIST rose again the third day from the dead ?

Why then you are sure that His sufferings and death were well-pleasing to GOD, Who otherwise would not have raised Him to life again.

And though your soul, when you die, shall go into an unknown world ; yet if you die in the favour of GOD, you will have the same GOD to take care of you that JESUS CHRIST had.

And lastly ; you are hereby assured that GOD, Who raised CHRIST from the dead, will also quicken our mortal bodies ; for so He hath declared in His Word.

Since you believe that JESUS CHRIST ascended into heaven, and sitteth at the right hand of GOD, you must conclude that all power in heaven and in earth is committed unto Him.

And can there be greater comfort for a sinner than this : that He Who died for us is ever with GOD pleading the cause of His poor creatures that come unto GOD by Him ?

Though therefore, for your own sake, you cannot look for favour, yet for **JESUS'** sake you may, Who ever liveth to make intercession for us.

Will you therefore endeavour to set your heart above, where your **SAVIOUR** is ?

And that you may do so more earnestly, remember your **SAVIOUR'S** words when He was leaving the world : I go to prepare a place for you, that where I am, ye may be also.

You believe that **JESUS CHRIST** shall come to judge both the quick and the dead ?

If you believe this so truly as you ought to do, you will take care to judge yourself beforehand, that you may not be condemned of the **LORD**, when He cometh to judge the world in righteousness.

Will you, therefore, examine your life, and see wherein you have offended, that you may repent and make your peace with God, remembering, that as death leaves you judgment will find you ?

However, you have this to comfort your soul, if you are sincerely penitent, that He who knows our infirmities, He Who died to redeem us, is to be our judge.

And God grant that you may find mercy in that great day.

You profess to believe in the **HOLY GHOST** to Whom you were dedicated in Baptism, and by Whom you were sealed to the day of redemption ?

Now, if you have grieved this **HOLY SPIRIT**, and by wicked works have driven Him from you, you must sadly repent of it, and earnestly pray to God to restore Him, without Whose aid you can never be sanctified, never be happy.

And when you call yourself to an account, consider whether you have lived in obedience to those whom the **HOLY GHOST** hath set over you ; that is, *the Ministers of the Gospel.*

Do you purpose to live and to die in the communion of this Church in which you were baptized?

Our LORD tells you what a blessing it is to be a member of that Church, of which He is the Head. I am (saith He) the vine, ye are the branches; as the branches cannot bear fruit unless they abide in the vine, no more can ye unless ye abide in Me.

In short, a member of CHRIST's Church has a right to the forgiveness of sins, to the favour of God, to the merits of CHRIST, to the assistance of the HOLY GHOST, and to the Ministry of the holy Angels: blessings which you can never be sufficiently thankful for.

Do you firmly believe that God, in consideration of CHRIST's sufferings, will forgive all such as with hearty repentance and true faith turn unto Him?

But then you must consider that forgiveness of sins is to be hoped for only in God's own way; that is, by the Ministry of those to whom God has committed the word of reconciliation.

And that the promise of forgiveness of sin should be no pretence for continuing in sin in hopes of pardon.

Do you believe that we shall all rise again, some to everlasting happiness, and some to everlasting misery?

If this faith be in you of a truth, it will convince you of the vanity of this world, its profits, pleasures, honours, fame, and its idols; so that you will not, as unbelievers do, look for your portion here.

Do not you see what a mercy it is when God punisheth sinners in this life, since they whose punishment is deferred till the next must suffer everlastingly?

And if the difficulties of repentance and a holy life affright you, consider this one thing, who can dwell with everlasting burnings?

Remember the words of CHRIST to the penitent thief: This day shalt thou be with Me in paradise.

Let the expectation of that happy day, and a faith and hope full of immortality, make you diligent to make your calling and election sure, and sweeten all the troubles and difficulties of doing it.

And may Almighty God strengthen and increase your faith, that you may [live and] die in this belief, and in the peace and communion of the church. Amen.

Of the Sick Man's Repentance.

DEARLY beloved, you are, it may be, in a very short time to appear before God.

I must therefore put you in mind, that your salvation depends upon the truth of your repentance.

Now, forasmuch as you became a sinner by breaking the laws of God, you have no way of being restored to God's favour but by seeing the number and the greatness of your sins, that you may hate them heartily, lament them sorely, and cry mightily to God for pardon.

I will therefore set before you the laws of God, by which God will judge you; and I will ask you such questions as may be proper to call your sins to your remembrance; and you will do well, wherever you shall have reason, to say with the publican, God be merciful unto me, for I have offended in this or this thing.

And be not too tender of yourself; but remember that the more severe you are in accusing and condemning yourself, the more favour you may expect from God.

Your duty to God, you know, is to fear Him, to love Him, to trust in Him, to honour, and to obey Him.

Consider therefore seriously; have you not lived as if there were no God to call you to an account?

Has the knowledge of God's almighty power and severe justice made you fearful of offending Him?

Are you convinced that you have not loved God so much as His goodness and care of you deserved?

Has the love of God made you desirous to please Him?

Have you so put your trust in God as to be contented with what He has appointed, without murmuring, and without questioning the wisdom of His choices?

Have you not been unthankful for God's mercies?

Have you never, as you know of, taken any false oath?

Have you never been accustomed to swear, to curse, or to take God's name in vain?

Have you not very often spent the LORD's Day idly?

Have you not been careless and irreverent in God's house?

Have you been careful to pray to God daily for His pardon, His grace, and His protection?

Have you constantly received the LORD's Supper when you have had an opportunity?

Have you never gone profanely to that Sacrament, without examining yourself, and without purposing to lead a new life?

Have you ever, in any way, despised God's Word, His Ministers, or His House?

Your duty to your neighbour is, to love him as yourself.

Have you so loved all men, as to wish and pray sincerely for their welfare?

Have you ever hated your enemies ?

Have you paid due reverence in heart, in word, in behaviour, to your parents, and to all such as were over you in place and authority ?

Have you been subject to sinful unadvised anger ?

Have you ever, as you know of, done anything to shorten the life of your neighbour ?

Have you lived at all in malice or envy, or ever wished any man's death ?

Have you ever been accustomed to sow strife and dissension amongst your neighbours ?

Have you fallen into the sins of drunkenness, gluttony, tippling, or an idle life ?

Have you kept yourself free from the sins of whoredom, impurity, or uncleanness ?

Have you none of the sins of injustice, extortion, or of any way wronging your neighbour, to answer for ?

Have you been unfaithful at all in any matters of trust committed to you ?

Have you been subject to the evil habits of lying, slandering, or tale-bearing ?

Have you ever given false evidence, out-faced the truth, or countenanced an evil cause ?

Have you been pleased with evil reports ; or have you not, at least, been too forward to propagate them ?

Have you ever been vexatious to your neighbour, and grieved him without cause ?

Have you not been dissatisfied with the condition which God allotted you ?

Have you ever coveted your neighbour's goods, envied his prosperity, or been pleased with his misfortunes ?

Have you done to others as you wish they should have done to you ?

Can you call to mind any injury or injustice, for which you ought to ask pardon, or make restitution ?

And remember you are told the truth, that the

unrighteous and unjust shall not enter the kingdom of heaven.

Is there any body that has grievously wronged you to whom you ought to be reconciled ?

Remember, that if you forgive not, you will not be forgiven ; and that he will receive judgment without mercy, who hath showed no mercy.

Are you therefore in charity with all the world ?

Have you been kind to the poor according to your ability ?

And remember that the moment Zaccheus resolved to do right to every body, and to be kind to the poor, our LORD tells him that salvation was then come to his house.

[You would do well therefore, as a proof of your thankfulness to God, to be liberal to the poor, according to your ability.]

And if you have not already settled your worldly concerns, and declared what you owe, and what is owing to you ; it is fit you do so now ; for the discharging a good conscience, and for preventing mischief after your death.

And be very careful that in thus disposing of your worldly goods you do no wrong, discover no resentment, that the last act of your life may be free from sin.

And now I will leave you for a while to God and to your own conscience ; beseeching Him to discover to you the charge that is against you ; that you may know, and confess, and bewail, and abhor the errors of your life past ; that your sins may be done away by His mercy, and your pardon sealed in heaven before you go hence and be no more seen.

A Help to the Examination
of
The Sick Man
by means of
The Ten Commandments.

BISHOP COSIN.

The First Commandment.

1. THOU shalt have none other gods but Me.

DUTIES.

1. To acknowledge the Eternal Deity of the Only True God.
2. To worship Him with all inward devotion of our souls.
3. To love, honour, and obey Him, for His own sake.
4. To fear and call upon Him, to trust and believe in Him, and none but Him, all the days of our life, without giving any share of His honour to Angels or Saints, or any other creature.

OFFENDERS AGAINST.

1. They that by their evil disposition endeavour to persuade themselves that there is no GOD.
2. They of whom GOD is altogether unappre-

hended, and who pass away their time as if there were no GOD at all, without any desire or care to know Him as a rewarder of the good, and a punisher of the evil doers.

8. They that imagine, or wickedly fancy and worship any more gods than One.

4. They that prefer, or love anything whatsoever before the service and will of GOD.

5. They that by despair distrust Him, or by boldness presume upon Him.

6. They that believe Him not, and are unstable or doubtful in the truth of that faith which He hath revealed.

7. They that tempt Him to show His power without cause, and are not content with the ordinary ways and means that He hath ordained for all things.

8. They that use enchantments, witchcrafts, superstitious observation of days, prediction of fortunes, invocation of spirits, and other wicked inventions of the devil.

The Second Commandment.

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My Commandments.

DUTIES.

1. To apprehend GOD as an infinite and incomprehensible Essence, without any form or shape

of our own fancying or framing, whereby to make a representation of Him.

2. To honour and worship Him with the lowly reverence even of our bodies also.

3. This to be religiously done unto Him, and unto none but Him ; to His Divine Essence, and not to the images that men may vainly frame of Him.

4. This also to be done purely, without any such outward and solemn worship to be given either to the person or to the image of Saint, or Angel, or any other creature whatsoever.

OFFENDERS AGAINST.

1. They that fancy to themselves any likeness of the Deity, or frame and make any image, either of God the Blessed Trinity, or of God the FATHER, Who never appeared in a visible shape to the world.

2. They that make any other images or the likeness of anything whatsoever, (be it of CHRIST, and His Cross, or be it of His blessed Angels,) with an intent to fall down and worship them.

3. They that are worshippers of idols, or representations of false gods.

4. They that are worshippers of Saints' images, and out of a false opinion of obtaining the protection of the blessed Virgin or any other Saint of God, do give a religious adoration to those usual representations which are made of them.

5. They also that are no due worshippers of God Himself, that fall not lowly down before His Presence, religiously to adore Him as well with their bodies as their souls.

6. They that rudely refuse, or carelessly neglect to kneel, bow, and prostrate themselves, to uncover their heads, or to stand with seemly awe and reverence before the Presence of His Majesty, as at all times of His service, so chiefly at the times, and in the places, of His public worship.

7. They that regard not the threatenings of His vengeance upon them that transfer His honour to any other, nor the promises of His mercies upon them that duly worship Him.

The Third Commandment.

3. Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless, that taketh His Name in vain.

DUTIES.

1. To honour the most holy and reverend Name of God.

2. To speak of it with religious awe and fear, and that in matters serious and weighty only.

3. To use both it, and all things that are consecrated unto it, having his Name and stamp upon them, with all due regard.

OFFENDERS AGAINST.

1. They that account no more of the Great Name of God than of another common thing.

2. They that use vain and customary swearing.

3. They that in matters serious swear falsely, and perjure themselves.

4. They that abuse the Name of God, or any of His creatures to cursing and bitter execrations.

5. They that make rash oaths, and sudden, inconsiderate vows, for things unlikely, unlawful, or impossible to be performed.

6. They that break their holy, solemn and deliberate vows.

7. They that murmur against God, or blaspheme His Name.

8. They that make curious and wanton questions concerning the nature, the actions, and the secret decrees of God, not contenting themselves with that which He hath revealed in His Word.

9. They that despise His saints, that profane His temples, that slight His Sacraments, that regard not His service, that use and speak of these as of common things; whereas they have God's marks upon them, being set apart and dedicated to the service of His most holy and fearful Name.

The Fourth Commandment.

4. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the LORD blessed the seventh day, and hallowed it.

DUTIES.

1. As men, to keep holy one day of seven.
2. As Christians, to keep that day of the seven, which because CHRIST hath instituted it, is called the LORD's day; and His Church hath ever so observed it.
3. Upon this day to give God a solemn and a public worship in the congregation of His saints.
4. To rest from unnecessary servile labours and the common affairs of the world.
5. To give alms of what we have, and to show forth our charity in works of mercy and devotion, as we are able to perform them unto others.

OFFENDERS AGAINST.

1. They that put no difference between this

solemn festival and the common days of the week.

2. They that set themselves to needless, worldly, and servile affairs upon the Sunday, or suffer those over whom they have authority (as being their husbands, parents, masters, or lawful governors) to do the like, or any way to neglect the holy duties of the day.

3. They that spend it away in idle and vain sports; that eat and drink, or discourse, or sleep it away.

4. They that neglect to be duly present and assistant at the public service of the Church, whereby God hath this day His solemn homage and worship done Him.

5. They that refuse to give their alms, and do other the works of mercy and charity according to their own power, and the necessity of other good Christians.

6. They that under pretence of serving God more strictly than others (especially for hearing and meditating of sermons), do by their fast, and certain judaizing observations, condemn the joyful festivity of this high and holy day, which the Church allows, as well for the necessary recreation of the body in due time, as for the spiritual exercise of the soul.

The Fifth Commandment.

5. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

DUTIES.

1. To love, honour, and obey our father and mother with all lowliness and reverence.

2. To succour, help, and serve them at their need.

3. In like manner, faithfully to serve, honour, and humbly obey the King; to reverence his sacred power, and his sovereign authority over us.

4. To live by his laws and commandments, according to God's blessed Word and ordinance, and not at our own pleasure to do what we will.

5. To live in an orderly and quiet subjection to the King's subordinate magistrates; to our husbands, masters, tutors, and governors, with all fidelity.

6. To submit ourselves lowly and reverently to them that are our spiritual guides and fathers, the Bishops and Priests of God's Church.

7. Finally, to carry ourselves meekly to all, and humbly to them that be our betters in any kind or degree whatsoever; not denying them due love and regard that be our inferiors or under our authority.

OFFENDERS AGAINST.

1. They that disobey the lawful commands of their father or mother.

2. They that neglect, or despise, or grieve their persons.

3. They that murmur, mutiny, rebel, and dishonour the King, either by denying reverence to his person, or obedience to his laws, or due maintenance to his state.

4. They that are undutiful to their husbands, masters, and governors in such matters as are within their power and authority.

5. They that neither reverence the persons, nor obey the precepts, nor care for the authority of their ecclesiastical governors.

6. They that give offence by disregard of any, specially of them that are more aged or better than themselves.

7. They that are unthankful to their benefactors.

8. They that neglect to give unto their wives,

their children, their kindred, their neighbours, or any their inferiors, that love and regard which severally belongs unto them.

The Sixth Commandment.

6. Thou shalt do no murder.

DUTIES.

1. To protect and preserve, as much as in us lies, the person or the life of any man whatsoever.
2. To procure peace and love among all sorts of people.

OFFENDERS AGAINST.

1. They that murder themselves, or study and use means to hasten their own death.
2. They that destroy the lives of other men, or consent to have them destroyed: and offer any violence or hurt to their persons.
3. They that bear any anger, envy, hatred, malice, uncharitableness, or any kind of mischievous indignation against others.
4. They that be sowers of strife and sedition among any men whatsoever.
5. They that are given to revenge and oppression.
6. They that are privy to any conspiracies against the lives or bodies of other men, and reveal them not.
7. They that feed or clothe not him who is ready to perish with hunger and cold.
8. They that may and assist him not, who at any time is in danger of hurt, or the loss of his life.
9. They that have no care of their own health and being.
10. They that procure, or consent to the procuring of abortive children.

The Seventh Commandment.

7. Thou shalt not commit adultery.

DUTIES.

To keep our bodies in temperance, sobriety, and chastity.

OFFENDERS AGAINST.

1. They that by adultery, incest, fornication, or any other uncleanness, defile the body.

2. They that are lascivious in their speech, wanton in their gesture, and immodest in their attire.

3. They that be unclean and lustful in their thoughts.

4. They that delight in lewd and wanton company, in idle and unchaste songs, in foul and filthy discourse.

5. They that are luxurious in their diet, and abuse their bodies, either by gluttony or drunkenness.

6. They that keep open or private stews, that solicit, or consent unto the fond love or uncleanness of others.

7. They that presume to do anything beyond the bounds of modesty or shamefacedness.

The Eighth Commandment.

8. Thou shalt not steal.

DUTIES.

To preserve our neighbour's goods, and to suffer every man to enjoy what is his own quietly and fairly to himself.

OFFENDERS AGAINST.

1. They that go about to hurt and impair other

men's estates, either by open wrong and violence, as by spoiling and robbing men of their goods; or by secret purloining and deceit, as by cheating and cunning in bargains, by false weights and measures, by all kinds of beguiling contracts and by unlawful suits or tricks at the law.

2. They that be inordinate in gaming, and in unnecessary consuming or spending of their goods.

3. They that be immoderate in running into debt, to the loss and hindrance of their own, or of any other man's estate.

4. They that by any violence or fraud, detain and keep other men's goods unto themselves.

5. They that are covetous, unjust, given to usury and oppression.

6. They that deceive or defraud the King of his taxes and other duties; the Priest of his tithes and offerings; the orphans of their legacies, the servant of his wages, and the like.

The Ninth Commandment.

9. Thou shalt not bear false witness against thy neighbour.

DUTIES.

To preserve every man's good name, to bear witness to the truth, and to speak well of them that deserve not otherwise.

OFFENDERS AGAINST.

1. They that bring in false witness or unjust accusations against any man.

2. They that openly slander, or secretly detract from his credit and estimation.

3. They that are given to flattery and to telling lies or false tales.

4. They that inordinately divulge, or blaze abroad other men's faults and infirmities.

5. They that conceal the truth to the prejudice of another, being required by justice or charity to give testimony thereunto.

The Tenth Commandment.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

DUTIES.

1. To content ourselves with what we have of our own, and with that state of life whereunto God hath called us.

2. To covet nothing that belongs to other men.

OFFENDERS AGAINST.

1. They, who though they do not unjustly take possession, yet covet and desire that which is another man's, as his wife, his fortunes, and the like.

2. They that envy other men's wealth and prosperity.

3. They that with greediness hunt after the riches, pleasures, and honours of this world.

4. They that having food and raiment, are over solicitous, and disquieted in their minds for more.

Examination
 of
The Sick Man
 by the
Precepts of the Gospel.

DEARLY beloved, since Almighty God by the mouth of His Prophet Isaiah (xxxviii. 1) has warned us that in time of sickness we are to set our house in order, that is, the house of our souls, since we may die and not live, I am to charge you to set about this great work without loss of time.

For remember, that, as He tells us by the Psalmist, (Psalm cxix. 75,) His judgments are right; and He of very faithfulness hath caused you to be troubled, in order either to call you to repentance, that (Psalm cxix. 67) if before you were troubled you have gone wrong, you should now keep His Word; or in order that (S. James i. 3) this trial of your faith may work in you patience. But for whatsoever reason He has sent you this visitation, you should (Psalm xvi. 8) thank the LORD for giving you warning; and you should (Lam. iii. 40) search and try your ways and turn again to the LORD.

And first, you are (2 Cor. xiii. 5) to examine yourself whether you be in the faith; for (Heb. x. 38) the just shall live by faith, and (S. Mark xvi. 16) he that believeth not shall be damned.

Consider, therefore: Dost thou believe in God the FATHER Almighty, &c.?

Do you (Rom. x. 10) with your heart believe and with your mouth confess, and do you (2 Tim. i. 13) hold fast this form of sound words?

Do you believe that it is (Acts iv. 24) God Which hath made heaven and earth and the sea and all that in them is?

Do you believe that (1 Tim. iii. 16) God was manifest in the flesh? that is, (1 S. John iv. 14,) that the FATHER sent the SON to be the SAVIOUR of the world? and that He, (1 S. John ii. 1, 2,) JESUS CHRIST is the propitiation for our sins, and not for ours only, but for the sins of the whole world? And do you believe assuredly (Acts iv. 12) that there is none other Name under heaven given among men, whereby we must be saved, except the Name of JESUS CHRIST? and that there is salvation in no other?

Do you believe that (1 Cor. vi. 11) we are washed, that we are sanctified (that is, made holy), and are justified in the Name of the LORD JESUS, and by the SPIRIT of our God? and (Titus iii. 5) that God saveth us, not by works of righteousness which we have done, but according to His mercy, by the washing of regeneration and renewing of the HOLY GHOST?

Do you believe that (2 Tim. iii. 16) all Scripture is given by inspiration of God? And do you believe that (S. John xii. 48) by this Word which He hath spoken we shall be judged in the last day?

Therefore, as S. Paul says, (1 Cor. xi. 31,) Judge yourself (that is, examine yourself) that you may not be judged (that is, condemned) of the LORD, when He cometh to judge the world in righteousness.

Our LORD tells us, (S. Matt. xix. 17,) If thou wilt enter into life keep the commandments: and if we have not kept these commandments, we are sinners in His sight: for (1 S. John iii. 4) sin is the transgression of the law: and sinners have no chance of being restored to His favour, except by an earnest repentance; for (S. Luke xiii. 3) except we repent we shall all perish. But (1 S. John i. 8, 9) if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If, on the other hand, we say that we have no sin, (that is, do not confess our sins when we know them, or do not take the trouble of finding them out) we deceive ourselves, we make GOD a liar, (for we are told in holy Scripture, that (Eccles. vii. 20) there is not a man upon earth, that sinneth not,) and His Word is not in us.

You see therefore, *brother*, the need you have to look back on your past life, and to examine yourself by the rule of GOD's Word; that you may confess your sins to Him and repent of them, in order that by His mercy and through the death of His SON JESUS CHRIST on the Cross, you may not be punished in the world to come.

• The first great duty you were bound to perform was (S. Matt. xxii. 37) to love the LORD your GOD with all your heart, and with all your soul, and with all your mind. Consider, therefore, how you have performed this duty.

Have you (S. John xiv. 15) so loved GOD as to keep His Commandments?

Have you learned from your love of GOD, (Phil. iv. 11,) in whatsoever state you were, therewith to be content?

Have you (Rom. xii. 12) been patient in tribulation; (1 S. Peter v. 6) humbling yourself under the mighty hand of GOD in any affliction that He hath sent you?

Have you been careful (Prov. iii. 11) not to despise His chastening, and not to be weary of His correction?

Has your love of God made you (1 Thess. v. 17) pray without ceasing? that is, have you been constant and regular in your prayers to Him?

Have you (Rom. xii. 12) been instant in prayer? that is, have you been attentive and careful in your prayers; not wandering, nor forgetting to Whom you addressed them?

Have you not (Heb. x. 25) forsaken the assembling together of the Church? but have you been constant in your attendance in God's house?

Have you (S. Luke xxii. 19) manifested your love and remembrance of your Master and only SAVIOUR JESUS CHRIST, by often receiving the Holy Communion of His Body and Blood?

Have you (1 Cor. xi. 28) been careful to examine yourself before you ate of that Bread and drank of that Cup?

[Have you (1 Tim. iv. 13) given attendance to reading? that is, have you been constant and diligent in studying the holy Scriptures?]

Have you (Heb. xiii. 17) obeyed them that had the rule over you, and submitted yourself? that is, have you been careful to receive the instructions, and follow the exhortations of God's Ministers?

Have you remembered the LORD's day (Ex. xx. 8) to keep it holy?

Have you been careful (Isaiah lviii. 13) not to do your own pleasure on that holy day? but have you considered it a delight and kept it holy to the LORD? and have you honoured Him, not doing your own ways nor any manner of work; (Amos viii. 5;) not buying nor selling, nor setting forth goods for sale, on that day?

[Have you (Rom. xvi. 17) avoided those which cause divisions and offences contrary to the doctrine which you have learned, and (S. Jude 19) who separate themselves from the Church?]

Have you (Deut. xxviii. 58) feared the glorious and fearful Name of the LORD your GOD? and specially have you been careful (S. Matt. v. 34) not to swear at all profanely? neither (Lev. xix. 12) by the Name of GOD, nor by heaven, nor by any other oath?

Have you (Eph. v. 20) given thanks always for all things you have received unto GOD?

Have you so lived as to be (S. Matt. xxiv. 42) watchful, and to stand in readiness against the coming of the LORD? and have you done so by striving to the utmost of your power to (1 Cor. x. 31) do all things (even the common occupations of life) to the glory of GOD?

Our LORD tells us (S. Matt. xxii. 39) that the second great commandment is to love our neighbour as ourselves; and S. Paul further informs us (Gal. v. 14) that this comprehends the whole law; for that as (Rom. xiii. 10) he that loves his neighbour does him no ill, therefore love is the fulfilling of the law. In order, therefore, to examine how you have fulfilled this duty of loving your neighbour, you are to consider how you have performed the several duties to your neighbour, which GOD has enjoined.

Have you (Eph. vi. 2) honoured your father and mother, (Col. iii. 20,) obeying them in all things, and not (Deut. xxvii. 16) setting light by them?

Have you to the utmost of your ability helped your parents, (1 Tim. v. 4,) requiting them for their care and charge of you in your infancy?

Have you (Rom. xiii. 1) been subject and obedient to the powers higher than yourself; (1 S. Pet. ii. 13;) whether to the *King* as supreme, or unto governors and magistrates, as unto them that are sent by *him*? Remember that in honouring the *King* you show your fear of GOD, since there is no earthly power but what is ordained of GOD.

[Have you been careful (Eph. vi. 4) to bring up your children in the nurture and admonition of the LORD? that is, have you taken care to have them baptized, and to give them a Christian education?

Have you in your treatment of them taken care not to provoke them to wrath, (Col. iii. 21,) nor to discourage them?

Have you according to your ability (1 Tim. v. 8) provided for your family? not squandering that wherewith God hath blessed you, but (2 Cor. xii. 14) laying it up for your children?

[Have you (Col. iii. 19) shown your love for your wife by not being bitter against her?]

[Have you (Eph. v. 33) revered your husband, being subject to him in every thing?]

[Have you been obedient (Eph. vi. 5) to your masters in all things in singleness of your heart, not with eye-service as to please men only, but as fearing God?

Have you endeavoured (Tit. ii. 9) to please them well in all things?

Have you not answered them again?

Have you not purloined their goods? but have you shown all good fidelity?

And have you done this (1 S. Pet. ii. 18) not only to the good and gentle, but also to the froward and harsh?]

[Have you (Col. iv. 1) given to your servants that which is just and equal?

And have you (Eph. vi. 9) forbore threatening and unkindness, remembering that you also have a Master in heaven, and that with Him there is no respect of persons?]

Have you been (S. Matt. v. 22) angry with your brother without a cause? that is, have you been given to violent and sinful anger?

Have you been careful (S. Luke iii. 14) to do violence to no man, nor to accuse any falsely?

Remember that we are told plainly that (1 S. John iii. 15) whosoever hateth his brother is a murderer:

consider, therefore, whether you have (Lev. xix. 17) hated your brother, even in your heart; whether you have (Rom. xii. 17) recompensed to any man evil for evil; but whether you have (Eph. iv. 31) put away from you all malice, and all bitterness, and wrath, and anger, and clamour, and evil speaking?

Have you not rather (1 S. Pet. iii. 9) rendered railing for railing?

Have you, (Rom. xii. 18,) in as far as was possible, endeavoured to live peaceably with all men?

Have you been careful (S. Mark x. 19) not only not to steal, but not in any wise to defraud?

Have you (S. Luke xi. 41) given alms of such things as you had, relieving poor and needy people according to the ability with which God had blessed you?

Have you given to the poor, (2 Cor. ix. 7,) not grudgingly, nor as a matter of necessity, nor (S. Matt. vi. 1) that you may be seen by men to give alms; but cheerfully and willingly?

Have you (Rom. xii. 16) been condescending and kind to the poor and to those of low estate?

Have you (Rom. xii. 10) been kindly affectioned towards your brethren, taking pleasure in their prosperity, and feeling sorrow for their misfortunes?

Have you not (Heb. xiii. 2) been forgetful to entertain strangers and destitute people? but have you been according to your means (Rom. xii. 13) given to hospitality?

Have you been careful (1 Tim. ii. 1) to make prayers and intercessions for all men, (Heb. xiii. 3,) remembering those that were in bonds, and those that suffered adversity?

Have you been careful (Eph. iv. 25) to speak the truth to your neighbour, putting away lying?

Have you endeavoured (Tit. iii. 2) to speak evil of no man?

Have you been (Lev. xix. 16) a talebearer among your friends?

Have you not been too ready (Rom. xiv. 10) to judge your brethren ?

Have you (S. James v. 20) endeavoured, as you had opportunity, to convert sinners from the error of their way ? and have you done so with kindness, (Rom. xv. 1) bearing the infirmities of the weak ?

Have you, in the general, tried (S. Luke vi. 31) to do to others as you would that men should do to you ?

Are you (Col. iii. 14) in peace and charity with all mankind ?

Do you (S. Matt. xviii. 35) from your heart forgive every one that has injured or offended you ?

Can you (S. Matt. vi. 12) pray to God to forgive you, as you forgive them ?

Do you (Col. iii. 13) desire forgiveness of any who may have cause of complaint against you ?

If you have (S. Luke xix. 8) done any wrong to any man, or injured him by false accusation, do you desire to restore to the utmost of your ability ?

Remember that our blessed LORD says, (S. Matt. xvi. 26,) What is a man profited if he shall gain the whole world and lose his own soul ? Consider, therefore, whether you have (2 S. Peter i. 10) been diligent to make your calling and election sure : and have you (Phil. ii. 12) endeavoured to work out your own salvation with fear and trembling ?

Have you (1 S. Peter v. 8) been sober and vigilant, remembering that your adversary the devil is always watchful to deceive you ?

Have you (S. James iv. 7) endeavoured to resist the devil when he has tempted you ?

Have you endeavoured (S. Matt. xxvi. 41) to keep out of temptation ?

Have you (S. Matt. v. 3) tried to keep yourself poor in spirit, and meek, and gentle, and humble ?

Have you (Heb. xiii. 5) been content with such things as you had ?

Have you (1 Cor. ix. 25, 27) endeavoured to be

temperate in all things, and to keep under your body, and bring it into subjection ?

Have you at all (S. Matt. xvi. 24) denied yourself, and borne your cross patiently, following the example of your LORD and Master ?

Have you (Eph. v. 18) been sober, abstaining from drinking to excess ?

Remember that S. Paul tells us more than once, (Eph. v. 5, and 1 Cor. vi. 9) that no adulterer, nor fornicator, nor whoremonger, nor unclean person shall inherit the kingdom of God ; that is, can enter into heaven unless they repent and leave off such sins : and remember too, that (Heb. xiii. 4) whoremongers and adulterers God will judge, that is, will condemn and punish ; and that when S. Paul speaks thus, he adds, Be not deceived : that is, that however the world may think of such sins or make light of them, Christians are not to be deceived or led away, but to remember that (Eph. v. 6) because of these things cometh the wrath of God upon the children of disobedience. And take notice, that our blessed LORD warns us that not only those who outwardly defile their bodies are guilty of such sins, but those who indulge in impure and unclean thoughts ; for He says, (S. Matt. v. 28,) That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. You are to consider also that the Apostle (1 Cor. vi. 19) points out how exceeding sinful such sins against the body are, because our bodies are the temples of the HOLY GHOST which is in us.

You see then how much need you have to consider whether you have been guilty of any such sins, and to repent of them ; and (2 Cor. vii. 1) to cleanse yourself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Remember that S. James tells us (i. 26) that if any man seem to be religious, and bridleth not his tongue, this man's religion is vain.

Consider, therefore, whether you have been guilty (Eph. v. 4) of filthy or foolish talking, or uncomely jesting.

Have you (1 Thess. iv. 11) studied to be quiet and to do your own business and to walk honestly?

Have you been (Rom. xii. 11) not slothful in business? but (Col. iii. 23) have you done whatsoever you had to do heartily, as to the LORD, and not unto men?

Have you not (Rom. xii. 16) been wise in your own conceit? that is, have you not thought too well of yourself, and been too fond of your own opinion?

Do you, on a review of this whole matter, desire (Rom. xii. 9) to abhor that which is evil, and to cleave to that which is good?

Do you acknowledge (S. Luke xvii. 10) that if you had done all these things which are commanded you, you would still be an unprofitable servant, for you would have done no more than that which it was your duty to do?

Do you confess that as you have not kept God's law, (Neh. ix. 33) but have done wickedly, you deserve God's anger? and that He would be only just in bringing upon you all the punishments that He has threatened against sinners?

Do you therefore earnestly repent and pray to God (S. Luke xviii. 13) to be merciful to you a sinner for His SON JESUS CHRIST's sake?

Examination
of the
Sick Man's Faith and Repentance.

DR. ISHAM.

Of his Faith and Hope.

Do you believe all the Articles of the Christian faith, as contained in the ancient Creeds?

Do you love them, and rejoice in them, and embrace them with an obedient will?

Do you believe that Almighty GOD is the LORD of life and death; and the Disposer of all human events?

Do you acknowledge and submit to His providence, in ordering this sickness?

Do you believe Him to be a Father to you, and to have corrected you for your good?

Do you believe that GOD the FATHER hath created you and all the world?

Do you believe that GOD the SON hath redeemed you, and all mankind?

Do you believe that GOD the HOLY GHOST sanctifieth you, and all the elect people of God?

Do you believe that GOD has ordained for you, and for all true Christians, forgiveness of sins, and a resurrection from the grave, and a life of everlasting glory?

Are you thankful to GOD for these unspeakable blessings; and for instructing you in this Faith?

Do you beg of GOD to keep and strengthen you in this Faith; that it may never fail you, and especially not at the hour of death?

Do you believe that this Faith is necessary to your salvation?

Have you any doubt, or scruple, against any of the Articles of the Creed?

Do you believe the Scripture to be the Word of God?

Do you trust in the merits of CHRIST JESUS, and only in Him, for pardon and salvation?

Are you ever tempted to despair, upon the account of the number and heinousness of your sins?

Are you not apt, on the other hand, to presume too boldly upon the mercy of GOD, and hereupon to continue in sin?

Is your hope a principle of good works; and firmly grounded in GOD's promises?

Of his Charity and Justice.

Are you in charity with all the world?

Do you heartily forgive all such as have injured, or offended you?

Do you desire GOD to forgive them?

Do you desire forgiveness from such as you have offended?

Have you made this request to any of them?

Are you willing to give satisfaction for all the wrongs and injuries you have done?

Have you ever detained, or do you now detain, [lands and] goods, which belong rightfully to other men?

Do you detain nothing unjustly, that was given to the poor, or to the Church?

Are you sure your title is good to all you possess?

Are you willing to make restitution without fraud

or delay, to all such as you have wronged or overreached?

[Have you made a just and charitable will?]

[Have you expressed no anger, or peevishness in it; nor disinherited any whom you ought to leave your possessions to?]

Have you taken care for the payment of your debts?

[Have you remembered the poor in your will, proportionably to the plenty which God has given you?]

Of his sins against the First Table.

Have you loved, and revered, and feared God as you ought?

Have you been negligent in His worship, and in attending upon the public devotions?

Have you ever, or often omitted the duty of daily prayer?

Do you want attention, and wander much in prayer?

Have you been careful to pray with your family?

Have you not scandalously absented yourself from the holy Communion?

Are you sure that your ordinary worship is not unlawful in any circumstance?

[Are you certain that you do not lie under the guilt of sinful separation from the Church?]

[Are you certain that you give not Divine worship to creatures?]

Have you never come profanely to the LORD's Supper, and without preparation?

Are you now fit to receive it?

And do you desire to receive it?

Have you not feared men rather than God; and relied upon creatures, more than upon Him?

Have you not loved, desired, and delighted in other things, more than in God?

[Have you ever atheistically denied the being, or providence of God?]

Have you ever used unlawful means, to bring yourself out of your troubles?

Have you been impatient, and unreformed, under God's corrections?

Have you been duly thankful for His mercies?

[Have you ever openly blasphemed the holy Name of God?]

Have you ever tamely heard others blaspheme?

Have you ever taken, or has it been your habit to take, God's Name in vain, by common swearing and cursing?

Have you at any time spoken, or thought irreverently, concerning God?

Have you behaved yourself irreverently in His worship?

Have you ever been (as you know of) guilty of hypocrisy in His service?

Have you abused His sacred Word?

Have you duly respected places or things dedicated to His service?

Have you ever put contempt upon His Ministers, as such?

Have you been constant and diligent in the reading of the holy Scriptures?

[Have you ever left God, to go to conjurors, witches, and fortune-tellers?]

[Have you ever taken false or unlawful oaths?]

Have you broken such oaths as you lawfully took?

Have you been false to your religious vows?

Have you ever made a practice of spending the LORD's Day idly, and wickedly?

Have you not scorned or mispent the festivals and fasts of the Church?

Have you not abused the gifts of God, and resisted the motions of His SPIRIT?

Of his sins against the Second Table.

Have you not been very deficient in loving your neighbour as yourself?

Have you hated your enemies ?

Have you ever tempted any of your companions to sin ?

Are you guilty of having dishonoured your parents ; or your governors, civil or ecclesiastical ?

Have you ever resisted, or censured, and reviled them ?

Have you been undutiful, and stubborn, and unfaithful to any of them ?

[Have you been careful to catechize your children, and in the care of those under your charge ; and have you given them a good example ?]

[Have you transgressed in your conjugal relation, and broken your matrimonial promises ?]

[Have you ever forsaken your lawful pastor ?]

Have you been faithful to your friends ?

[Have you trampled upon your servants, and despised your inferiors and treated them with pride ?]

[Have you ever been concerned in, or privy to, taking any man's life ?]

[Have you ever engaged in duels ?]

[Have you been accessory in any way to the shortening of your neighbour's life ?]

Have you ever wished any man's death ?

Have you harboured malice and revenge ?

Have you been angry without a cause ; and used reviling words ?

[Have you prosecuted men revengefully, under a public pretence ?]

Have you destroyed, or endangered your own health by drunkenness, intemperance and gluttony ?

[Have you ever committed adultery, or fornication ?]

Have you any secret uncleannesses, any lascivious words, and thoughts, and actions to answer for ?

Have you delighted in wanton discourses, and the provocations of lust, and temptations to uncleanness ?

Have you taken all proper means for the preserving of your chastity?

Have you affected vain and immodest apparel?

[Have you ever been guilty of stealing, or robbery, or sacrilege?]

Have you heaped up unjust gain by cheating, or oppression, or extortion, or gaming, or excessive usury?

Have you ever run into debt without hopes, or purposes of payment?

Have you been idle, and prodigal in your calling?

Have you been charitable to the poor and distressed?

[Have you ever defrauded labourers of their hire, or servants of their wages?]

[Have you sworn falsely against your neighbour, to the hurt of his life or estate?]

Have you slandered and defamed him; and raised or spread malicious reports against him?

Have you accustomed yourself to lying?

[Have you ever been a common flatterer?]

Have you been afraid of witnessing the truth?

Have you spoken evil of any man to his loss, and with a design to do him mischief?

[Have you in any way abused your power, to depress and blast the credit of other men?]

Have you encouraged evil speaking, and whispering, and lying stories?

Have you coveted the goods of your neighbours?

Have you been contented with the allotments of Providence?

[Have you ever troubled your neighbours with needless lawsuits; and been quarrelsome and contentious amongst them?]

Have you envied the prosperity, and been pleased with the misfortunes of other men?

Have you been ambitious, and proud, and vain-glorious?

Have you been fond of the pomps and vanities of the world ?

Have you been immoderate in your recreations ?

Have you given yourself up too greedily to the world ; and been too solicitous about the enjoyments of it ?

Of his Repentance.

Do you repent sincerely of all the sins you are conscious of ?

Do you repent of your former neglects of repentance and humiliation ?

Do you desire to feel greater sorrow for your sins ?

Are you grieved that you do not feel more grief for them ?

Do you desire to be enlightened by God, as to your unknown and forgotten sins ; that they also may be particularly repented of ?

Is there any special sin that lies heavy upon you ?

Are you anxious diligently to examine your state both toward God and man ?

Are you now making this present examination with care, and compunction of mind ?

Are you desirous to judge yourself, and to inflict punishment upon yourself for all your sins ?

Do you sincerely resolve to live much better, if God should restore your health ?

Do you remember, and renew the profession made unto God in your Baptism ?

Do you lament the breaking of that vow so often, and so grievously ?

Do you stedfastly resolve (if God should grant you recovery, or any longer continuance here) to avoid all the means, and occasions of sinning ; and all such temptations as have formerly caused you to fall ?

Is it your unfeigned purpose to be constant in the service and worship of God ; and in works of charity and mercy ?

Do you solemnly promise all this in the presence of God, His grace assisting you ?

Are you resolved, and ready to make compensation (to your power) for all the injuries done to your brethren ; as you hope for mercy at the hands of God ?

Do you earnestly pray to God for His HOLY SPIRIT, to enable you to perform all your good purposes ?

The Trial and Judgment of the Soul;

OR,

CERTAIN QUESTIONS OR ARTICLES OF EXAMINATION,
WHICH THE GUIDE OF SOULS MAY MAKE USE OF,
AS HE SEES CAUSE, IN VISITING THE SICK, AND
IN GIVING ABSOLUTION TO THEM.

KETTLEWELL.

*Questions touching the sick person's due reception of
his sickness.*

1. ARE you persuaded that your present sickness is sent unto you by Almighty God?

2. Do you believe and acknowledge not only His justice, but also His kindness therein, as in a father's visitation?

And that all which you now suffer is far less than you have deserved to suffer? and that it is all sent for your good?

3. Do you therefore submit to it quietly, and without murmuring, because He sent it?

4. And do you look up to Him for assistance and deliverance, and depend upon Him to take it off again?

5. And are you willing that He should do this when He pleases, and contented to wait His time for it?

6. And do you freely resign yourself up to His disposal, either to continue under your illness, or to recover out of the same, to live or die, as He sees fittest for you?

7. Do you study to be as easy as you can to those who attend or minister about you, and to receive their well-meant care and services kindly and thankfully?

8. Do you now plainly see the vanity of this world, and of all the possessions, pleasures, pomp, and splendour thereof, which seemed the most tempting and desirable to you in the time of your health?

And are you fully sensible and convinced now, how little there is in them, and how soon you may be, or are like to be, taken from them?

9. Do you desire, therefore, to keep your heart loose, and taken off from the same, and to fix your hopes and desires upon God and heavenly things, which you will always find a help at hand, and a solid comfort in your need?

10. Will you endeavour, by God's grace, to hold on in this mind, and still to show forth the same, if, having by God's blessing recovered your former health, you should come to converse again among these worldly satisfactions, and be enabled to relish and enjoy them?

If that is not done already, I must remind you, as your case requires I should, and as I am directed and ordered to do by the Church, to set your worldly affairs in order, and to take care of a just payment of all you owe, and declare what is owing unto you; and to make such clear disposal of the worldly goods you have to leave, as may both discharge your own conscience and prevent disputes, and preserve peace among your friends who shall survive you.

[I must also remind you, according to your ability, to be liberal to the poor, remembering that *what* is disposed of this way is laid out upon your

own soul, and that this giving to them is laying up treasures for yourself in heaven.]

Questions whereby to try and discover the safety of his spiritual state.

When you are passed from death unto judgment, and stand at the great day to be tried before the dreadful tribunal of JESUS CHRIST, you will be called to answer to the Searcher of hearts, and to give an account of such points as these :

I.

FAITH.

You will have to give account of your faith, whether you have the belief or faith of a Christian.

For our LORD Himself tells us :

Whosoever believeth on Him shall not perish, but have everlasting life.

He that believeth on Him is not condemned : but he that believeth not is condemned already.

The articles or points of this belief or Christian faith are these :

I believe in GOD the FATHER Almighty, &c.

Questions concerning the Sick Man's belief of the above Articles.

1. Do you unfeignedly and from your heart believe the truth of those things which are professed in this Creed ?

2. Have you any scruples about any points thereof, or about any other great matters of religion, wherein you are desirous to have satisfaction ?

3. Do you thank God, from your very soul, that you were born and bred up in this belief ? and do you desire to die in it ?

4. Has it been your sincere care and study, in the course of your life, to order your actions so, and to be so affected with things, as might show you were real in this belief, and were ruled and acted by a firm persuasion of the aforesaid points ?

II.

OBEDIENCE.

You will also have to give account before the judgment seat of CHRIST, of your holy obedience, whether you have led the life, or paid the duty or new obedience of a Christian.

For it is said in holy Scripture :

If thou wilt enter into life, keep the commandments.

To them who by patient continuance in well-doing seek for glory, eternal life :

But to them who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.

A brief recital of the holy Laws and Duties which we are to obey.

1. DUTIES TOWARDS GOD.

This holy obedience we ought all to pay in a due and devout attendance on prayers (both public and private,) and on Sacraments.

In thankfully owning God's free bounty, and praising His goodness for all the good things which we receive by any ways.

In submitting patiently to His holy will under any afflictions, and not grudging at them, nor growing impatient for ease before His time, because they are of His ordering.

In trusting to Him, and to His providence, for supplying us in all our wants ;

And for preserving us from any dangers, or for delivering us out of them.

And so trusting to Him for them, as never to make use of any sin for compassing the same; nor to betake ourselves to any wickedness, be it what it will, when we have a tempting opportunity thereby to supply or deliver ourselves.

In reverencing His holy Name, not using it but with honour and respect, not as a light by-word;

Nor ever in common oaths;

And least of all in false or faithless oaths.

In reverencing also His Word and His worship, and any things or persons devoted to Him, or commissioned by Him.

2. DUTIES TOWARDS OURSELVES.

We are to pay it moreover, in humility, or by preserving a just sense of our own faults, defects, and weaknesses;

And not priding ourselves on account of any outward things;

Nor being puffed up by any undue conceits of ourselves, or with contempt of others.

In chastity, both of the heart, not suffering the fancy to fix upon forbidden objects, or to please itself in being desirous of, or in contriving for, any unlawful delights;

And also of the hand, and tongue, and ear, and eye; and of all the outward actions, which are all to be kept clean of all forbidden and impure enjoyments.

In temperance about meats and drinks.

In self-denial and mortification to this world; and in a readiness to part with any of the ease, the interests, or conveniences thereof, rather than with the ways of truth and righteousness.

3. DUTIES TOWARDS OUR NEIGHBOUR.

We are to pay it, likewise, in being just in all our dealings.

In being content with what is our own, and not coveting or taking away our neighbour's right from him, either by force or fraud.

Nor by detaining it when it is unjustly taken, or hindering him of the same.

And by this neighbour you are to understand every man, whether countryman or foreigner, of high or low condition.

In being faithful to all our promises.

In being true in all our speeches, deceiving none with false expressions ;

And slandering none with false aspersions ;

Nor detracting from any person's real virtues and good actions.

In all the ways of charity towards others, especially the necessitous, giving alms as we are able, or other charitable assistance for their relief.

In candour, or fair interpretation of other men's words or actions.

In not delighting unnecessarily to publish other persons' faults, by evil-speaking ; but seeking rather to cover or excuse them, as we desire may be done by our own.

In meekness and patience under injuries, not bursting out into passion, and opprobrious words upon them.

In forgiveness of the same, and doing good for ill.

In living peaceably ourselves, and in studying to preserve peace among others ; not begetting or cherishing any misunderstandings between neighbours, and endeavouring to remove them when we find them.

In love, and reverence, and duty to our parents ;

And, if need be, in succouring and maintaining them.

In constant loyalty and obedience to our rightful princes, be they good or bad, be they of true or false religions, and be they protectors of God's true worship, or persecutors thereof.

And in not casting off our allegiance to them, or levying war against them on any pretences or provocations.

In reverent submission and adherence to rightful and faithful Bishops and Pastors of CHRIST's Church.

In keeping the bond of peace, by adhering to their communion, and avoiding schism.

And in keeping to them, as the head of God's necessary truths; and in the ministration of a pure and holy worship against others who minister by polluted and corrupt offices, or set up for heretical depravers of the truth.

And in a faithful discharge of our duties, in any other relations; as of husband and wife, master or servant, or the like, wherein by the providence of God, we stand placed with others, and mutually indebted.

Questions concerning the Sick Man's obedience to these laws.

1. Has it been the study and endeavour of your life, by God's help, to perform these forecited and such-like duties, though with the infirmities of a forgetful and frail nature?

2. Have you bethought yourself, according as your time and memory will serve you, and called to mind your manifold transgressions and breaches of any of them?

3. After all the discoveries which you have made thereof, no doubt but many of your breaches of the same are still secret; for who can tell how oft he hath offended? and are you truly sorry in the general for all the rest of those breaches which by your recollection you cannot recover, or call to mind in particular?

4. Where you find that in any of these, or the like duties, you have hearkened more to wicked and worldly lusts than to a good conscience, and have

yielded to transgress, are you now ashamed of yourself for having done the same?

5. Especially for having done so against both the Majesty and the mercy of the ever-blessed GOD That made you; and of an ever-blessed SAVIOUR, Who redeemed you from everlasting death with His own blood, and has prepared joys both endless and unspeakable for you in another world; and of the HOLY SPIRIT of GOD, Who is grieved therewith, and Whose infinite love had instilled better things into you, if you had hearkened to His good motions?

And against the sense and convictions of your own mind, which knows you ought not to have done so?

And against your own many most solemn and repeated promises to the contrary?

6. Are you now offended with yourself, and sorrowful from the bottom of your heart, that ever you yielded to commit them? and do you wish with all your soul that they never had been done?

7. Do you earnestly desire that you may never yield to commit them any more, nor consent hereafter to repeat the same?

8. Are you resolved, by the grace of GOD, to endeavour so to do for the time to come, if it please Him to try you still longer, and to raise you up again?

9. Do you believe those precious promises which GOD has made us in His holy Gospel, to assist and help on such obedient endeavours with His Almighty Spirit and grace?

And are you fully purposed to put forth these obedient endeavours, in hopes thereof?

10. Are you heartily sorry that these endeavours have not been more perfect in you hitherto?

And do you truly desire that they may still grow more and more?

11. Will you be careful to remember these holy

purposes, as you shall need the same, if by God's blessing, you shall recover from this sickness?

And will you take it kindly, and be heartily thankful to any who shall put you in mind thereof?

12. Is there any particular sin amongst all these which lies heavy above the rest upon your conscience, and for which you yet need and desire more particular direction, comfort, and absolution?

13. Besides this repentance for all your wilful or allowed breaches of any of these commandments, are you likewise humbled and heartily troubled for any breaches thereof by surprise?

Or for any hasty or unconsidered stirrings and first motions of sinful lusts?

Or for rash words or censures, or wanderings in prayer, and the like?

Though you did not indulge or give way beforehand to these breaches, yet are you humbled and heartily troubled for the same, after once you observe yourself to have fallen into them?

Do you earnestly beg God's pardon thereof?

And are you purposed, by His grace, to watch still against them the best you can for the time to come?

III.

CHARITY.

i.

You will be called to give an account of your charity and forgiveness of others.

For our LORD's own words are:

If you forgive men their trespasses, your heavenly FATHER will also forgive you.

But if you forgive not men their trespasses, neither will your FATHER forgive your trespasses.

Questions about this forgiveness.

1. Do you from your heart forgive those who have injured or offended you, as you expect forgiveness of your offences at God's hand?

2. Do you lay aside all ill-will, and all desires and purposes of revenge towards them?

And are you ready and resolved, by God's grace, not to show the same, when it shall lie in your way either to profit or hurt them?

3. Do you heartily pray that God would forgive them? and would you be glad to see them made sensible of their offences, and taking the right way to have God's pardon of them, rather than to see them suffering for the same?

4. Do you remember any person in particular to whom you would have so much told or signified in your name?

If so, do you intend, by God's leave, to have the same signified to them?

Or who shall do it? and when?

II.

You will also have to give account of your reconciliation to your brethren, and making restitution for any wrongs which you have done to them.

For our blessed LORD further teaches us:

If thou bring thy gift to the Altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the Altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

And GOD ALMIGHTY Himself, by His Prophet *Ezekiel*, makes this promise:

If the wicked restore the pledge, and give again what he hath robbed, none of his sins shall be mentioned to him; he shall surely live, and not die.

Questions about this reconciliation and restitution, or making just amends after injuries.

1. Do you desire that all persons whom you have any ways offended would forgive you?

2. If you know of any who have had just cause, either in the way of conversation or of business, to be offended with you, and take things ill of you, are you ready, when that is wanting, to appease or remove their uneasy remembrance of the same, by having a signification of your love carried to them, and of your desire of their pardon?

3. Do you call to mind any by name to whom this should have been done, but hitherto has not been done? or to whom you would have it done?

If so, who shall do it? and when?

4. Do you remember any reparation or restitution which you need to make to any persons for any wrongs which you have ever done to them or theirs, either in their lives, their beds, their goods, or their good name, or by tempting them to sin; and if so, are you prepared (if that has not been done already) to make them all just and reasonable amends?

Or would you have anything more done than has been done in any of these cases, when it may be done with more convenience, and may tend to your further comfort and peace?

5. If you have injured any, by tempting and drawing them into sin, or dangerous errors, do you truly desire, if that is still needful to be done, that they may be made sensible of their sins, or errors, as you are, and so put into the way of pardon thereof?

6. Or if, as brethren in iniquity and companions

in sin, you have hardened one another, by sitting at it together, do you desire the same for them? And where you have not done it before, will you endeavour to make them sensible thereof, and seek their recovery the best you can?

7. Would you have any thing sent to them in your name, to make them sensible thereof? and if so, when, and by whom?

8. Are you ready to show mercy, as you have the extremest need to ask it, that mercy may rejoice in your behalf against judgment?

[9. And will you break off your sins (as holy Scripture advises) by alms-deeds, according as God has enabled you, and your iniquities by giving to the poor?

If you have been wanting in it in time past, will you be more careful and liberal therein for the time to come?

And will you still remember that you are but God's steward of all your worldly estate, and must give an account of what you have done out of it for Him, as well as what you have done for yourself? and will you prepare to give a good account thereof?]

Questions upon the whole.

1. Do you believe that Almighty God is ready graciously to pardon all such believers of the fore-said articles of the Christian Faith as truly repent them in this manner of all their sins, and forgive others, and are ready to seek reconciliation, and satisfy for all injuries which they have done, and to show mercy, and are in peace and charity with all their neighbours?

2. Do you believe that He is ready to do this only for the sake of our blessed SAVIOUR and Redeemer JESUS CHRIST, and in regard to the merits of His Death, Who by His dying on the cross for our

sins, purchased all this mercy for all truly penitent believers ?

3. Are you truly sensible of His exceeding great love therein ; and from the bottom of your heart are you thankful to Him for the same ?

After which questions, the guide of souls, in visiting the sick and dispensing absolution, may go on to this effect.

Now know therefore, *brother*, that although you are a sinner, yet JESUS CHRIST came into the world to save sinners. Although you have been a lost sinner, yet He is come to save and seek after that which was lost.

Although you have sinned, yet you do not cover your sins, or justify them, but with grief of heart confess them, and condemn yourself for the same. And if we confess our sins, He is faithful and just to forgive us our sins.

You confess them to Him with a resolved aversion, and turn away from the same ; having, by the help of His grace, already forsaken some, and studying and being resolved in heart to forsake all. And whoso confesseth and forsaketh his sins shall find mercy.

If you have sinned against your brethren, you are ready to submit yourself, and seek to reconcile yourself to them, and to the utmost of your power to make them any reasonable satisfaction. And if a man has first reconciled himself to his brother, he may come to God with a good heart and offer his gift. If he hath repented, and given again what he hath robbed, his sin shall not be mentioned.

Whilst with an humble, a contrite, and a returning heart you are thus seeking to the FATHER of mercies to forgive you your trespasses, you do from your heart forgive all other persons, who have sinned against you, their trespasses. And if we forgive men their trespasses, our heavenly FATHER will also forgive us.

As you earnestly seek mercy, you are ready to show it, and, according to your ability, to give alms to the needy. And blessed are the merciful, for they shall obtain mercy; and mercy rejoiceth against judgment.

Upon such faith, and repentance, and satisfaction for injuries, and showing mercy and forgiveness of others, when they are sincere and right, our most merciful GOD and SAVIOUR will most graciously forgive us at the great day of judgment. And He has committed the ministry of reconciliation to His Ministers, that, upon appearance of the same, they may declare and deal it out, for the comfort of such truly faithful and penitent persons here in this world.

And now, upon this profession which you have here made of this Christian faith, and repentance, and reparation of injuries, and of forgiveness of others, and having charity towards all persons, and of showing mercy to the miserable, all which you declare is unfeigned and from the bottom of your heart, do you desire from the mouth of CHRIST's Minister to receive the benefit of absolution?

Then may the Minister proceed, as he sees fit, to lead the penitent on in this form of confession, taken out of the Office for the Communion.

Almighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; we humbly acknowledge and bewail, *and especially this humble penitent doth hereby acknowledge and bewail his* manifold sins and wickedness, which *he*, from time to time, most grievously hath committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against *him*. *He* doth earnestly repent, and is heartily sorry for these *his* misdoings; the remembrance of *them* is grievous unto *him*; the burden of *them* is intolerable. Have mercy upon *him*, have

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mercy upon *him*, most merciful FATHER; for Thy SON our LORD JESUS CHRIST's sake, forgive *him* all that is past; and grant that *he* may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name; through JESUS CHRIST our LORD. Amen.

And then the Priest shall pronounce the Absolution as directed in the Visitation Office, and proceed as that Office further directs.

The Sick Man's Examination

by the

Vows made in his Baptism.

DR. RICHARD SHERLOCK.

THE sum of evangelical obedience, *brother*, is expressed in that vow which every true Christian made when he was baptized or christened. And by this, as an ancient Father [S. Gregory] observes, every man may try the truth of his faith in CHRIST. For as no man can be said to be faithful, who keeps not his promise; so neither can any Christian be said to have any true faith towards God, if he performs not the promise he hath made unto Him: for herein doth his righteousness consist, and hereupon his everlasting salvation depends, through the merits of CHRIST.

This baptismal vow is the condition upon which we are admitted into the covenant of grace, and made members of CHRIST, children of God, and heirs of the kingdom of heaven. And therefore they who perform not this condition, but slight, neglect, or negligently observe the same, do uncovenant themselves, and return again to their natural state of sin and misery; become children of wrath, enemies of God, and heirs of eternal damnation.

The holy Christian religion we all profess, is no other but God's will and testament, wherein a

goodly inheritance is promised and bequeathed ; but not to be obtained, [as S. Augustine observes,] except, as in all other testaments, we observe the will of the testator : nor is there anything more clearly expressed in the revealed will of God, than this, That the benefits of the covenant of grace belong only to them, who keep the condition therein required.

Every wilful sin is a breach of this covenant, and contracts therewith the sin of perjury, and incurs the forfeiture of all the precious benefits of the members of CHRIST, children of God, and heirs of heaven : so that no man can reasonably conclude himself within the covenant of grace, until the leaven of wickedness, which is a breach of its condition, be strictly searched out and purged out.

According therefore to this covenant, which we have every one (rightly christened,) made with God, it concerns every man to examine himself, who hath any care of his soul.

This condition consists of three general heads, called in Holy Writ by the three names of, 1. Repentance, 2. Faith, 3. Obedience, containing thereunder the whole duty of a Christian man.

Repentance consists not only in confession, with sorrow for sin past ; but in performance for the future of that grand evangelical duty whereby we forsake sin, renounce all fellowship with the unfruitful works of darkness, deny ungodliness and worldly lusts : the which, with several more expressions of the same nature, are the very same in sense with the first part of our baptismal vow ; namely, To forsake the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh ; which is frequently remembered to be one of the two main ends of all that CHRIST hath done and suffered for us.

The first part of your baptismal vow was : To forsake the devil and all his works.

Here then, in the first place, consider seriously and impartially how frequently, nay, daily, if not hourly, you have yielded to the suggestions of Satan, and become like unto him, by swerving from your first profession of the holy Christian faith, and vow of obedience to God's commands when admitted into covenant with God in Baptism.

The more particular works of the devil are,

1. Pride; whereby he fell from being an Angel of light, to be a spirit of darkness.

2. Lying; for he is a liar and the father of it.

3. Malice, hatred, envy, with all the degrees of murder, both in will and deed; he was a murderer from the beginning.

4. Slander, backbiting, and accusing of the brethren; from whence he takes the name of devil.

5. Tempting unto sin; that is the incessant work of the devil, who continually goes about like a roaring lion, seeking whom he may devour.

Examine then, whether, according to your promise made unto God, you have manfully fought under the banner of CHRIST, against the crafts and assaults of the devil, tempting you to any of these sins, or to any other miscarriage, either in judgment or practice; and have not rather suffered yourself, oftener than you can possibly imagine, to be taken in his snares, and led captive by him at his will.

The next baptismal promise was: To forsake the pomps and vanities of this wicked world.

These are, in other words, the pride of life, and the lust of the eyes, which are positively affirmed to be inconsistent with the love of God.

Upon this head therefore examine,

1. Has not your heart been puffed up with the wind of vain-glory, which vents itself by boasting and bragging of vain things of the world which profit not, by over-costly and garish apparel, high vaunting, imperious language, strutting gait, affected

gestures, supercilious and scornful looks, affecting and receiving the honour which is from man, more than the honour which cometh from God only ?

2. Have you not esteemed yourself more than others your equals, if not superiors : either in respect of your worldly wealth and estate, place of credit and superiority, greatness of wit, readiness of elocution, boldness to outvie, cunning to overreach your neighbour, or in any other of those worldly qualifications and endowments, which usually swell the vain minds of worldly men with conceitedness of their own worth, and make them love the praise of men more than the praise of God ?

3. Have no idle and lewd company, nor yet the ill example of others, allured you to follow any of those sinful customs of the world, which have some outward show of pomp and seeming bravery, but are really vain and empty of all true worth ? Have you not delighted yourself in such lying vanities, and loved even to be cozened both of your time and treasure in pursuance of them ?

4. Have you not loved and served mammon more than God, by preferring the sordid service of your worldly ends and interests, before the sacred service of God, and the interests of your soul's health and happiness ?

And you also promised in your Baptism : To forsake all the sinful lusts of the flesh.

Hath not the corrupt seed of carnal lust taken root in your heart, and brought forth in your life any of those sinful fruits of the flesh, which are reckoned by S. Paul to be these ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strifes, seditions, heresies, envyings, murders, drunkenness, revelling, and such like ?

If upon the strict examination of your heart and life, you find yourself guilty in any of these respects,

then remember what follows, that they who do such things, shall not inherit the kingdom of God : and such surely are not within the covenant of grace, neither have they any title to the promises thereof, whilst they continue in any of the forementioned sins unrepented ; for the promise only appertaineth to him that overcometh (namely) the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

The more particular breaches of this first part of your Covenant with God, will appear when you come to examine yourself by those particular commands of God, which they do respectively transgress.

The second part of the vow in Baptism is : To believe all the articles of the Christian Faith.

He that believes (all the fundamental articles of the Christian Faith) shall be saved ; but he that believeth not, shall be damned.

Here then examine,

If you have learned, being young, what are these articles or points of Christian Faith whereunto you were baptized or christened ; and if you can now give a ready account of your faith ; and this both in the very words of your Creed, and also in the full sense and true meaning of each article thereof.

Do you steadfastly believe the infallible truth of each article, though perhaps you understand it not in its full extent ? Are you zealously affected with them all, resolved to die in this Faith, and if occasion be, to die for it, resisting even unto blood, whatever may oppose or infringe the same ; earnestly contending for that Faith which was once given to (or by) the Saints, the holy Apostles of our LORD ?

Do you not only believe with the heart, but also frequently confess this Faith with the mouth ? for as with the heart man believeth unto righteousness, so *with the mouth confession is made unto salvation.*

Have neither the senseless neglect of some, nor the profane scoffs of others, made you also neglect or be ashamed to confess your faith in public? And if so, your faith is not sincere: for he that truly believeth in God will not be ashamed openly to profess it; remembering that there is a dismal shame and confusion of face threatened to him that is ashamed of CHRIST and His words, which are summed up in the Creed.

Have you lived in the practice of this faith, framing both the affections of your heart, and the actions of your life, according to what each article doth imply, and implicitly command? For thus the just man lives by his faith.

Have you been mistaken in the nature of a true Christian faith; that is, have you made it to be a presumption upon the promises of the Gospel apart from obedience to the precepts thereof? And has your faith been rather notional in the brain, than practical in the heart and life? been more in talk and dispute, and verbal profession, than in love and good works, and holy conversation? For the kingdom of God is not in word, but in power of holy actions, or in the keeping of the covenant of your God.

The third part of the vow you made in Baptism was: To keep God's holy will and Commandments, and to walk in the same all the days of your life.

To obey God's command, is properly to serve Him: which is frequently affirmed to be the plain road-way to heaven.

And it were a high presumption, [as S. Augustine observes,] to hope to obtain what God has promised, except we carefully observe what He has commanded.

These Commandments are the same which God spake in the twentieth Chapter of Exodus, the rule of righteousness being the same under the law and

under the Gospel ; only in the one it is more plainly and fully understood than in the other.

Here then a more large and particular examination of yourself is required ; by all the duties commanded and sins forbidden in the precepts of the moral law.

The First Commandment is: Thou shalt have none other Gods but Me.

The duties enjoined in this Commandment are,

1. To believe in God.

Since faith in God is the ground of all religious worship, examine,

First, whether truly, and without all doubting, or harbouring any secret atheistical thoughts, you do believe the being of God and His providence over all.

Secondly, That you believe of Him what He truly is, a pure, spiritual, invisible Essence, a God most wise, most holy, Eternal, and Infinite, infinitely merciful and infinitely just, infinitely great and glorious, Omnipotent and Immortal, without beginning of days, or end of time ; and in a word, that His excellency, perfection, and felicity in Himself, is beyond all that the wit of man or Angel can conceive.

Thirdly, That you believe in Him as the great Creator of the world, Redeemer of all men, and Sanctifier of His Church and people, Three Persons, FATHER, SON, and HOLY GHOST, ONE GOD over all, blessed for ever.

And because the faith of most is but notional and verbal only, daily decaying as the world draws nearer to an end, examine the sincerity of your faith by these essential properties thereof.

If it purify your heart from all unworthy thoughts of God, and vile affections that separate from Him.

If it increase Divine love in your heart : which was Mary Magdalene's faith.

If it make you devout and intense in your prayers: which was the woman of Canaan's faith.

If thereby you cleave unto God, and make Him your choice, above all the pleasures and treasures of the world: which was Moses' faith.

If it make you strong, to resist even unto blood: which was the faith of all Martyrs.

If it bring forth the fruits of good works: which was Cornelius's faith, and is the life of faith.

2. To trust in Him.

Examine, first, whether both in prosperity and adversity your mind hath so been stayed in the LORD, as not to be puffed up by the one, nor dejected by the other.

Have you not betrayed your trust in the care and providence of God, so as either to distract your mind with carking cares for worldly concerns, or yet to use any unlawful means to acquire or preserve health, wealth, credit, liberty, or life itself?

Have you not leaned to your own understanding, trusted to your own wit, policy, strength, riches, nor yet in the favour and power of any mortal man, to the weakening of your dependance on God alone?

3. To hope in Him.

Examine, whether to enjoy God, and those joys which are in His presence attainable, be the great and main object of your hope, as being created after His image, and to attain the perfection of your being in the beatifical enjoyment of His sacred Majesty.

Hath your hope to enjoy God been accompanied with a conformity to the nature of God, being holy as He is holy, merciful as He is merciful? For you hope in vain to see God in heaven and enjoy Him, except you be Godlike.

Have you so hoped to enjoy the promises of God, as to obey His precepts, and be fruitful in all good works? Hope in the LORD and be doing good.

your hope is otherwise but a sinful presumption, or at the best but the hope of the hypocrite that perisheth.

Hath your hope in the mercies of God, through the merits of CHRIST, emboldened you to go on in any known sin unrepented of, and banished grace out of your heart?

4. To fear God.

Hath your fear of God's judgments equally balanced your hope in His mercies, revering His justice, and the direful threats and examples thereof in His holy Word, so as not to dare to sin against Him? Fear the LORD, and depart from evil.

Have you not more feared to sin in the sight of men, than in the presence of God; more feared to displease man, than to incur the displeasure of the ALMIGHTY; more feared to lose your credit amongst your neighbours and companions, than to hazard the loss of God's favour; nor yet more feared the penalty of human laws, than the threatenings of the Divine?

Hath your fear of God rather been filial, a fear to offend so gracious a FATHER; than servile, for fear of punishment? But because we are commanded to work out our salvation with fear and trembling; examine whether the filial fear of God prevail in your heart, and gather strength over the servile fear, till at last it be quite cast out by perfect love; which is the next duty in this commandment enjoined.

5. To love the LORD thy God with all thy heart, and with all thy strength, and with all thy mind.

This Divine love includes all these graces, and all the particulars of the duties we owe unto God. And because every man pretends to love God, how falsely and deceitfully soever he think or say it, therefore this Divine affection is to be strictly examined by these following rules.

And first, as your hope, so your love of God is not sincere, except you be in some good measure conformed to His nature, pure as He is pure, just, good, gracious, as God is so. Be ye followers of God as dear children, and walk in love.

If the will of God be the rule of your will, and moderator of all your affections, loving what He loves, hating what He hates, even to the love of your enemies, and hatred of your friends, if in competition with the love of God.

If the chief end of all your actions be to please God, more than to please yourself, or to please any person, how great and high, how near or dear soever.

If it be the joy of your heart to come into the House of the LORD: to converse with Him in holy prayers, public and private; to contemplate His perfections and felicities, so as to be inflamed with longing desires and affectionate breathings after Him; to glorify Him both with heart and voice, both with your lips and in your life.

If you be quick, ready, active, regular, and constant in your obedience to all His commandments.

If you long to have a more full enjoyment of God in the world to come; and do not rather prefer a troublesome temporary abode in this life, before the pleasures of God's right hand in the other.

By these rules you may examine yourself, whether you love God in deed and in truth, and not in conceit and verbally only.

6. To call upon God and give Him thanks.

In the habitual practice of the former graces of the Spirit, consists the worship of God in spirit: and they are all put in practice chiefly by holy prayers unto God and praises of Him, which is therefore the principal part of God's outward worship. And,

Here examine how frequently you have slighted and omitted to call upon God being hereunto obliged, both publicly in the congregation, and privately in your closet, morning and evening at least, signified by the morning and evening sacrifice.

How often has any slight occasion and pretence made you neglect this indispensable duty of prayer, especially the public Prayers of the Church? and have you not been secretly glad when any such occasion hath happened?

Being come into the House of God, have you not neglected to join in the Prayers and Service of God, there celebrated, and, through ignorance and dulness, or a sinful shame, omitted to lift up your voice in the congregation, to praise the LORD in Psalms and hymns, and spiritual songs, and audibly to say Amen to the Prayers of the Church? For it is not the Minister's duty only to pray and preach in the Church; but in the temple of the LORD doth every man speak of His honour.

Have you not been too rash with your mouth to utter any thing before God, that is either unfit, impertinent, or unlawful to be asked; but have first weighed all your words in the balance of the Sanctuary, and have framed all your prayers according to the pattern which our LORD hath given us, both by His Own Prayer and the Prayers of His Church?

Have you prayed for others; for all superiors, and relations of every kind, and not only for such as are your friends, but for your very enemies also?

Have you first endeavoured to purify your heart from all hypocrisy, and to cleanse your hands from all your actual sins by true repentance, before you make your approaches to the most holy God by prayer?

Do you practise as you pray, in the careful use of those means which God hath appointed, to obtain your petitions?

Do you daily praise God for His great glories in *Himself*, and give Him thanks for His manifold graces,

both general to all men, special to His Church and people, and particular to yourself expressed? And do you show forth the praises of God, not only with your lips, but in the good works of your life, that others may be thereby incited to glorify God also?

The Second Commandment is: Thou shalt not make to thyself any graven image, &c.

Have you not in your fancy misrepresented the most pure and spiritual God, under any bodily shape or visible being whatsoever?

Have you not served the creature more than the Creator, making a god of the world by ambition, and covetousness which is idolatry, or a god of your belly by luxury, and the too much indulging of carnal delights?

Have you not set up your idols in your own heart, idolized your own imaginations, by believing and worshipping God otherwise than Himself hath prescribed, either immediately in His holy Word, or mediately by the ministry of His holy and true Church?

Have you worshipped God as with all internal devotion of soul, so also with all external, humble, and low prostration of body? For in being forbidden to fall down to serve idols, or any false gods, you are thereby bidden to fall down in serving the LORD.

If you abhor idols, examine if you have not been guilty of sacrilege, which is to rob God in tithes and offerings, or of whatsoever is devoted to His service. Both of which sins are equally condemned by this law: for as by idolatry, God is robbed in His service; so by sacrilege, in the support and maintenance of His service.

The Third Commandment is: Thou shalt not take the Name of the LORD thy God in vain, &c.

Have you profaned the Name of God, either,

In your thoughts, by entertaining any misbecoming apprehensions of God's Majesty, and such as are vain and mean, and far below the Name of God, which is great, wonderful, and holy? or,

In your words, by any scurrilous and irreverent discourses of God, or impertinent and unseemly addresses unto Him? or,

In your actions, by the ungodliness and injustice of your conversation, giving occasion to others to blaspheme His Name?

Have you taken no false and unlawful oaths, nor yet been guilty of too ordinary customary swearing in discourse, or cursing by the dreadful Name of God, which is only to be mentioned for adoration and blessing?

Have you carefully observed those lawful oaths you have taken in order to subjection to higher powers, nor yet have taken any that have been contrary thereunto?

Have you to the utmost of your power observed all just promises made unto others, though to your prejudice in your outward affairs?

And because the Name of God is to be honoured in all things that have His Name enstamped thereupon; you may therefore upon this commandment examine as to the duties you owe, 1. To the Word; 2. To the Sacraments; 3. To the House of God.

1. As to the Word of God.

Have you a far more venerable esteem for the Word of God than for the word of man, though spoken in the pulpit; wisely distinguishing betwixt the Divine inspiration of the one, and the human invention of the other?

Do you believe unfeignedly all that God hath spoken in His holy Word, whether by doctrine or example, promises or threatenings? and have the promises of God's Word allured you to obey its precepts, and the threats (confirmed by examples) deterred you from doing what is therein prohibited?

Have you not placed your religion in the bare reading of holy Scriptures and hearing of sermons, without due consideration of the weight and true meaning of what you have heard and read, and without the careful practice thereof in your life ?

Have you not made your own private interpretation of Scriptures, nor wrested any text to another sense than the HOLY SPIRIT of GOD intended therein, either to please your own fancy, or maintain some private opinion, or to minister to contention and dispute ?

Have you used the Word of GOD in ordinary and common talk, either to excite to merriment and laughter, or to show your own wit, and secretly boast of your reading and readiness therein ?

2. As to the Sacraments which CHRIST hath ordained in His Church.

In general : Have you a very high and holy esteem for those blessed means of grace and mysteries of salvation, believing unfeignedly the great necessity and efficacy both of Baptism and the LORD's Supper, and not upon any pretexts or pretences neglecting the devout and reverent use of either, as occasion and opportunity hath been offered ?

Have you profaned the consecrated elements of either Sacrament, by esteeming and using them as common things ?

As to Baptism in particular, your grand duty is, to examine yourself frequently by that solemn vow you made when christened, confessing and bewailing your manifold transgressions thereof, and daily renewing your covenant with GOD ; resolving and promising daily to forsake the devil, the world, and the flesh, and devoting yourself to the sacred service of GOD by a true and lively faith, and obedience to His commandments. The breach of which vow unto GOD is a greater offence than that of ordinary swearing : because in the one GOD is but called

upon as a witness; but in the other He is a party concerned.

Concerning the Sacrament of the holy Body and Blood of CHRIST, examine,

How often you have neglected to come, being invited, to that blessed Feast. And here consider the causes of this sin: which are, Ignorance of your duty, joined with a slothful and careless neglect to take pains for instruction, or apply yourself to your Pastor for direction; The terror of unworthy receiving considered, but the duty to receive not remembered; Impenitence, and continuance in sin preferred before the sacred religious actions of a due preparation, and devout participation of that Bread of Life.

Notwithstanding which impediments, examine, Have you not presumed to come to that sacred Feast being ignorant of the nature, of the ends, and benefits thereof, and so received the same unworthily, not discerning the LORD's Body? Or having knowledge,

Have you accordingly prepared yourself aright, to come unto that celestial Banquet; and that, by a thorough examination of yourself, to find out your sins and failings; by a full confession of them to GOD, and in some cases to man; and that with all contrition and godly sorrow for sin, and with a full purpose of amendment; renewing your covenant with GOD, contracted in the foregoing Sacrament of Baptism, and now to be sealed in the Sacrament of CHRIST's Blood?

Have you with all reverence and humility, both of soul and body, approached to that Sacrament? And have you received the same with a lively faith in the mercies of GOD, through the merits of CHRIST; with all devotion and thankfulness of heart, in the grateful acknowledgment of GOD's infinite love, in giving His SON to be both the price of your redemption, and

the food of your soul ; with an entire and unfeigned charity towards all men ; being inwardly affected with a spiritual joy in the LORD ?

After the participation of those Divine mysteries, examine, Whether you feel your former sinful motions, sensual and worldly lusts dying and decaying in your heart ; whether you have any sense of God's mercy refreshing your soul as to the pardon of your sins past ; and of grace quickening and strengthening you to serve God more sincerely and industriously for the time to come. If not, you may justly suspect yourself guilty, either of an undue preparation, or some sinful defect in the participation thereof.

And because the Name of God is called not only upon His Word and Sacraments, but also upon the place where those are administered ; examine whether you have made your approaches to that House which is called by His Name, the Temple of the LORD, the House of God, and demeaned yourself therein with that lowly reverence and humility, both inward and outward, as becomes the place that is separate to His service, and sanctified by His special Presence therein. If otherwise, remember with horror, if any one defile or profane the Temple of the LORD, him shall God destroy ; for the Temple of God is holy.

And if it is here objected, that the immediate following words, Which temple ye are, do imply this text to relate to holy persons, not to any holy houses of God ; it is answered, that this makes not void that duty of holiness which becometh the house of God, but rather confirms the same : for these words, Which temple ye are, are a consequence flowing from this which the Apostle takes for an undeniable principle, The Temple of God is holy. And the plain and full meaning of the whole verse is in other words briefly this : The material temple, or house of God, is a figure of the mystical temple,

or people of GOD. As, therefore, the material temple is a holy place, being sanctified to the holy service of the most holy GOD; and whosoever profanes the same, by irreverent and indecent carriage there, him will GOD destroy; so the people of GOD, being His mystical temple, must keep themselves undefiled and pure both in heart and life, that GOD destroy them not.

The Fourth Commandment is: Remember that thou keep holy the Sabbath-day, &c.

Have you wisely distinguished betwixt times sacred and profane, by esteeming of such days as are devoted to the service of GOD, in a select and separate respect, from such as are common or ordinary days allowed for the service of man?

Have you not omitted the Christian duties required to the sanctification of the LORD'S Day, and of every day holy to the LORD: 1. the public Prayers with thanksgivings, the Psalms, and hymns, and spiritual songs in the LORD'S House; 2. the offices of charity, alms-deeds, visiting the sick?

Have you not profaned any days devoted to GOD'S public worship, by doing such servile works that might be omitted, or by going unnecessary journeys, or by spending the same in idle or vain sports, luxury and wantonness?

Have you observed not only the Festival days, but also those days of fasting and humiliation which have been observed in all ages of the Church of CHRIST, by the devout people of GOD, and are enjoined by lawful superiors, in order to the obedience we owe to the commands of GOD?

Have you kept the true Christian spiritual Sabbath, which is, to rest from the service of sin, and to be wholly devoted to the service of GOD here; so that you may reasonably hope to keep an eternal sabbath of peace and joy with GOD, and all the choir of heaven hereafter?

The Fifth Commandment is : Honour thy father and thy mother, &c.

The Christian duties enjoined in this commandment, are as many as there are relations of superiority and inferiority amongst men.

As to your natural parents :

Have you been stubborn and irreverent in your carriage towards them ?

Have you secretly despised them in your heart, or openly published their infirmities ?

Have you slighted their wholesome admonitions, or disobeyed their lawful commands ?

Have you neglected to comfort and relieve them, to the best of your power and skill, in their sickness, wants, weakness, and old age ?

And have you ever secretly coveted their estates, though by their death ?

[If you be a father or a mother of children : examine,

Have you taken care to see they were rightly and in due time baptized ?

That they be taught, as soon as they are able to learn, what a solemn vow was made in their name when baptized, with the principles of religion implied therein, and depending thereupon ?

To correct them for their offences, that they contract not a custom in sin ?

To give them good example ?

To pray for them in private ; and openly to give them your blessing ?

To provide for them according to your ability ; and not to spend in needless riot, or otherwise, what ought to have been reserved for their maintenance ?]

As to your civil father, who is the King as supreme :

Have you been censorious in judging and traducing him or his government ?

Have you grudged to pay him toll or tribute ; or refused to obey his lawful commands ?

As to your spiritual fathers, the Bishops and Pastors of CHRIST'S Church :

Have you honoured them according to their respective degrees and stations in the Church of CHRIST? Have you not slighted and disobeyed those commands and admonitions which God by them hath given you? Have you not denied or diminished their duties, or paid them grudgingly?

Have you forsaken your lawful Pastor, to follow after factious preachers, or such who more tickle your itching ears; which is the issue of a corrupt heart, and the high-road to error and falsehood?

Have you not been angry when told of your faults, or put in mind of the errors of your ways, and refused to return and amend thereupon?

[If you have any persons under your command, as a master of a family :

Have you been over-harsh and rigorous towards any of your servants, or defrauded them of their wages? and have you preserved them, to your power, from the wrongs of others? and have you taken care, what in you lies, for the good of their souls; that they be catechized in the principles of religion, and duly frequent the public worship of God, both in Church and family?]

[If you be a servant : examine,

Have you been obedient to your master or mistress in all their lawful commands? just and true in the managing their business, so that they have suffered no loss, either by your carelessness or dishonesty? and has your carriage towards them been submissive and meek, not answering again, when provoked by hard language?]

In whatever rank of life God has placed you :

Have you been respectful and lowly in your demeanour to all your superiors, whether in age or office, learning and judgment, temporal estate and preferment, giving to each the honour due to their respective conditions; and this though you have no

dependance upon them, nor hopes to receive any benefits from them ?

Have you been meek, gentle, courteous, and affable unto all men, as becomes the spirit of a true Christian ; not high and haughty, churlish and distasteful, in your carriage towards any ; slighting, undervaluing, scorning your equals, if not your betters, in some respects ? However, the truly humble good Christian esteems others better than himself.

In a word, Have you obeyed that admonition of S. Paul, which is the more full meaning of this Fifth Commandment, Render, therefore, to all men their due ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man anything, but to love one another ; for he that loveth another hath fulfilled the law.

The Sixth Commandment is : Thou shalt do no murder.

There are several degrees of murder in this law prohibited ; and though you have not been guilty thereof by bloodshed, yet examine,

Have you not been guilty of immoderate anger, been peevish, and disquieted at trifles, at slight miscarriages of others, and inconsiderable accidents about you ?

Hath not your anger swelled into wrath and fury, nor been drawn out into hatred and malice, nor broken out into bitter and opprobrious language, rendering evil for evil, and railing for railing ; brawling and quarrelling for any offence : going to law upon petty and small occasions of trespass ?

Have you not envied the good parts and endowments, or the wealth and preferments, or the flourishing estate of others, in any respect, though they may be wicked and unworthy ?

Have you harboured no secret grudge in your

heart towards any person, nor entertained any secret thoughts and desires of revenge ?

Have you not secretly rejoiced at the losses, crosses, disgraces, or death of any ?

Have you no way impaired the health either of the souls or bodies of others : either by hurting, maiming, or wounding any person in body ; or tempting them to sin, to the ruin of their souls ; or provoking their spirits ; or neglecting to perform the Christian duties of charity, both corporal and spiritual, unto them ?

Has your demeanour been with all meekness and humility ; being loving, kind, tender-hearted, pitiful, peaceful, and easy to be entreated, with the several qualifications of true Christian charity, without which there can be no true Christianity ?

Have you ever impaired your own health, by surfeiting, drunkenness, uncleanness, or giving way to any unruly lusts, passions, and desires, even against your reason and judgment ?

The Seventh Commandment is : Thou shalt not commit adultery.

The Christian virtues in this law commanded, are chastity and temperance, the one being not to be preserved without the other ; and of both these there are several degrees, the transgression of each of which is to be here examined. And

First, concerning chastity ;

Because the uncleanness of the heart is as vile before God, as any act of that kind before man, examine,

Have you pleased your fancy with loose and wanton imaginations, or suffered unchaste thoughts so long to dwell in your heart, till by the corrupt bent of its concupiscence they have grown into unruly lusts ? and have you endeavoured to subdue those lusts, and not suffered them to break out, either into *any filthy communication, scurrilous and obscene*

speeches ; or, into any sinful solicitations and temptations of others to commit uncleanness with you, by the wantonness of the eyes, hands, tongue ?

Have you ever gazed upon any person, till your eyes have betrayed your heart secretly to lust, and sinfully to enjoy them ?

And as to the acts of corporal uncleanness,

These are of such a loathsome nature, as not fit to be once named amongst Christians : your own conscience will be your best guide for your examination in such particulars : wherein consider and seriously weigh the aggravating circumstances of time, place, person ; the unruliness of your lust, against all the laws of God and nature, right reason, and holy religion : consider the inconsistency of every such deed of darkness with the purity of your profession, and your relation of being a member of CHRIST, a child of God, and an heir of heaven.

Upon the consideration of this, let this saying of one of the ancient Fathers have a deep impression upon your soul, That in every lust of uncleanness, as the unlawful flame thereof goes up into heaven, so the filthy stench thereof goes down into hell. And as another Father observes, I am persuaded, that the greatest number of the souls tormented in hell have been less or more guilty of this sin.

Secondly, And because unlawful lusts are nourished and maintained by intemperance, and that chiefly,

In eating and drinking either more, or more often than is conducive to the two ends of feeding ; first, to maintain life ; secondly, to preserve health : examine,

How frequently you have crossed these ends of God and nature, either by too much curiosity and daintiness to please an exotic palate, and humour a rebellious appetite ; or to maintain and strengthen the lusts of the flesh ; or to please and humour others. And herein, by drinking to excess, consider,

1. The sinful expense of your time; 2. Of your talent and estate; 3. Of the health and good temper of your body; 4. Of the soundness and quickness of all the faculties of your mind; 5. Of what might and ought to have relieved the poor; 6. Of contracting the guilt of the excess of your companions, at least by your compliance with them, if not tempting of them to drink: the which, though it be looked upon as a matter of jest and merriment, yet it will end in sadness and woe. And though perhaps, through the strength of your brain, and good constitution of body, you may come off from your excess without any visible distemper, yet that frees you not from the sad woe to such denounced. And it is woeful enough, that this beastly sin of eating and drinking to riot and excess is inconsistent, as the former, with your Christian profession and hopes of heaven.

And since an account must be given of your precious time, examine,

Whether your intemperance in diet hath not often engaged you to spend your time either in immoderate sleep of slothfulness, whereby the sinful lusts of the flesh are fomented; which was the sin of Sodom: and it is the only business of the slothful man to tempt the devil, who tempts man unto all other sins.

Intemperance and excess in apparel, is not only a sign of pride and vain-glory, but a symptom and allurements to unlawful lusts. Examine,

If your attire be such as is agreeable to your rank and condition; neither affectedly sordid, nor too curiously fine and costly: and answerable to the ends of clothing, first, to cover your nakedness; secondly to preserve by moderate warmth the health of the body: in either of which respects to affect gorgeous apparel, or to be proud of the same, is to glory in your shame; to cover which shame, the use of garments was first instituted. Again, have you not

envied others for the bravery of their apparel, but rather pitied their folly; remembering that the true ornament of a Christian, is the hidden man of the heart, even the ornaments of a meek and quiet spirit?

The Eighth Commandment is: Thou shalt not steal.

A man may steal and play the thief either to himself or to others.

As to the first, consider, If you have ruined, decayed, or diminished the estate God hath given you, either by your own careless and imprudent management thereof, or by the carelessness and profuseness of others, whom you entrusted, but not discreetly regarded; or by your sloth and negligence in your calling; or by your prodigal and profuse mispending.

Or, on the contrary, by pinching and too much sparing, and denying yourself the full and lawful enjoyment of your riches: the which, with several others, are the causes of poverty, and kinds of self-robbery.

As to injustice towards others, examine yourself,

By the public sins of oppression, or grinding the face of the poor:

Of making hard bargains with the necessitous; of every forcible way either to get or to keep what not of right, or more than of right, belongs to you:

By the private sins of pilfering and filching, which is properly called stealing;

Of cogging and lying, to cozen and deceive;

Of cunning to defraud and circumvent, in buying and selling, lending and borrowing, lending to the loss of the borrower, borrowing and not paying again; by false weights and measures, by counterfeit coin, bad money, and the like unjust dealings.

Have you not robbed God in tithes and offerings? nor His Priests in their accustomed dues? nor the *King's* majesty in *his* tribute, customs, honour, and obedience due to *him*; nor the labourer of *his* hire,

or servants of their wages? nor yet deprived any person of what either by law or custom belongs unto him? All which, with many more particulars, are transgressions of that golden rule of righteousness and charity, Whatsoever you would that men should do unto you, even so do unto them.

Have you been uncharitable to the poor and indigent, either by not giving, or not lending to supply their wants? or by railing, reviling, and using opprobrious language towards them? Want of charity, is no other than downright robbery; for the poor man's livelihood is the rich man's superfluity, and that is the poor man's due: it being as equal justice for the rich to relieve the poor, as it is for the poor not to steal from the rich.

The Ninth Commandment is: Thou shalt not bear false witness against thy neighbour.

Not only of false and evil speaking, but of every idle word that men shall speak, they shall give an account in the day of judgment. And therefore to make up your accounts against that great day of trial, it will be necessary to commune with your heart, out of the abundance whereof the mouth speaketh.

Have you been guilty of any officious lies, by speaking falsely either in the cause of God, or of man? The first being unlawful, the second is highly sinful, though one's neighbour may be benefited thereby.

Have you told scurrilous lies, vain-glorious bragging lies, to please and humour your own and your companions' sensual inclinations?

Have you told false stories to allure others to be of your mind and judgment, though you be in an error? And it is very evident that you are both deceived yourself, and desire to deceive others, when you tell a lie to maintain your opinion: for truth stands in need of no lie to support it.

Have you told infamous lies and scandalous stories, to detract and blemish the good name of any? If such stories should be true, it is uncharitable, but when falsities, abominable to report and spread them.

Have you talked of the mote in your brother's eye to his disgrace, being blind as to the beam in your own? That is, have you not judged rashly, censured uncharitably other men's actions, not in the better, but worse sense?

Have you flattered with your lips, professing more love and respect to any than has been truly in your heart towards them?

Have you neither publicly nor privately testified what is false, to the diminution either of the reputation or estate of any man?

Have you used no opprobrious language, as, Thou fool, knave, or the like? nor answered railing for railing?

The sin of evil speaking is much aggravated from the quality of the persons evil spoken of. As for children to speak evil and reproachfully either of or to their parents; for a people to speak evil of their Pastors; for subjects to speak evil of their King and his ministers of state.

The Tenth Commandment is: Thou shalt not covet thy neighbour's house, &c.

Has lust ever inflamed your breast towards the wife or maid of another, or to covet whatsoever of his you vainly conceive serviceable to your sinful pleasures? So lusted David after the wife of Uriah.

Have you coveted the house, lands, preferments, offices, or whatsoever is enjoyed by another, in order to your worldly profit? So coveted Ahab the vineyard of Naboth.

Have you secretly wished the loss or ruin of your neighbour's health, peace, credit, liberty, life, or any thing that is his, in order either to your pleasure or profit?

Have you envied the flourishing estate of any, either in respect of their wealth, esteem, honour, preferment; and this whether in reference to yourself, or to your friend?

Have you been content with your present state and condition in this world, how mean soever; not roving after the exterior consolations of the creature abroad, the only way to lose contentment in yourself at home?

Have you been diligent and industrious in the duties of your calling (without all carking solicitude,) both for the support of yourself and yours, and for the relief of others?

Have the lusts of the flesh, or voluptuousness; the lusts of the eyes, or covetousness; the pride of life, or ambition; taken up more room in your heart than the love of God, and the joys of the world to come?

We frequently trespass against the Majesty of heaven, not only by doing what God hath by His holy laws forbidden, but also by the irregular performance of those holy acts of religion which He hath commanded.

And herein a more strict scrutiny is required, a more narrow search into all the secret recesses and corners, windings and turnings, of the corrupt heart: because the sins of such actions as be outwardly holy, do commonly lie more closely hidden from our apprehension and view, than those which have no appearance of holiness in them. Wherefore examine your intention in every good work, what is your chief end and aim therein. For the light of the body is the eye: it is the intention, the internal eye of the soul, which renders every work, either of light or of darkness, sinful or holy. Consider then,

Whether in alms-giving, fasting, praying, [preaching,] or any other religious duty, you intend

either, the glory of God rather than your own glory and esteem; the praise of God more than the praise of men; or the good of your soul and the interest of heaven rather than any worldly ends or interests: whether you perform such or such an holy action out of a true love to God and obedience to His commands, or rather to please yourself, in following your own imaginations, inclinations, and humours; whether to satisfy your own conscience rather than to prevent the discourses or censures of others; to benefit others rather than to please your own fancy. And whether you have an eye to the recompense of reward in the other world, without reflection upon any secular advantage in this life.

Have you not been so secure, and conceited of your religious performances, as to lay yourself the more open to after-temptations? for the more fervent and frequent you are in holy actions, the more earnest and forcible will be your temptations by the enemy of all goodness. And these also shall the more easily prevail against you, the more secure you think yourself of the Divine grace and favour upon such or such religious duties conscientiously performed.

And now examine too into your repentance.

Have you daily considered your daily offences, duly weighed them, and emptied them out of your heart by a full and particular confession of them in the presence of God?

Have you so deeply considered your sins in the stain and danger thereof, as to beget in your heart true compunction, and that godly sorrow for sin which worketh repentance unto salvation not to be repented of?

Has not your repentance been too often a hypocritical mocking of God, by returning again to your sins repented; breaking your promises of amend-

ment in time of former sickness, danger, and the like?

Have you brought forth fruits meet for repentance, that is, Have you practised the virtue opposite and contrary to those sins to which you have been tempted, and into which you have fallen? Such are, More frequent and hearty devotions for your sins of ungodliness: almsgivings for your sins of unrighteousness; fasting for your sins of intemperance. If the tree of repentance bring not forth such fruits, it is neither lively, nor likely to be accepted.

A Brief Form of Examination for one very near Death.

ARCHBISHOP ANSELM.

When the Priest is summoned to a person who is dying rapidly, so that he has no time for further examination, he may use the following short form.

ARE you glad, *brother*, that you shall die in the Christian Faith?

Do you acknowledge that you have not lived as well as you should have done?

Do you acknowledge that you have lived so evil as to deserve punishment?

Are you heartily sorry therefore?

Have you the will to amend if you had space of life?

Do you believe in GOD the FATHER Almighty, Maker of heaven and earth?

Do you believe in the FATHER, and the SON, and the HOLY GHOST, Three Persons and One GOD?

Do you believe that our LORD JESUS CHRIST, the SON of GOD, was conceived by the HOLY GHOST, and took our nature upon Him, and was born of the Virgin Mary?

Do you believe that He suffered pain and death for our trespasses, and that He was put to death on the cross, and died for you?

Do you heartily thank Him therefore ?

Do you believe that you cannot be saved but only through His Death ?

Then the Priest may proceed with this ancient Exhortation to one at the point of death.

While your soul is in your body, put all your trust in His Passion and in His death, and think only thereon, and on none other things ; wrap yourself in His death, and have all your concern therein ; not thinking [on your wife, nor on your children, nor] on worldly things, but all on the Passion of CHRIST ; and say : LORD, FATHER of Heaven, the Death of our LORD JESUS CHRIST Thy SON, I set between Thee and my evil deeds : and the merits of JESUS CHRIST, I offer for that I should have deserved and have not.

And say again : LORD, the Death of our LORD JESUS CHRIST Thy SON, I set between me and Thy wrath.

And say : Into Thy hands, LORD, I commend my spirit ; for Thou hast redeemed me, O LORD, Thou GOD of truth.

Note : The dying man should be encouraged to repeat these ejaculations after the Minister.

Instructions and Exhortations

on

Particular Confession.

Dr. Isham's Instruction concerning the duty of Confession and nature of Absolution.

Brother, if you feel your conscience troubled with any weighty matter, you are exhorted by the Church to make a special confession of your sins to the Minister that visits you; and then having testified your hearty repentance, you are encouraged to desire absolution; and to receive it in the form of the Church with all possible humility, and thankfulness. And you are to look upon the Priest that declares it, as speaking from God; Who gave that authority to His Church, and to the Pastors of it, Whosoever sins ye remit, they are remitted unto them; and whatsoever ye shall loose on earth shall be loosed in heaven. These are our blessed SAVIOUR's own words, and promise in the twentieth chapter of S. John's, and the eighteenth chapter of S. Matthew's Gospel. However, since the ministerial power cannot absolve any whom God doth not absolve; you are to remember, that you can have no advantage by this absolution, but upon the condition of your

sound and sincere repentance ; and by consequence you are earnestly to frame yourself to such a contrition. It is fit also for you to observe, that though our Church presseth particular confession to a Priest, only when the conscience is disquieted with sins of deeper malignity, yet it doth not discountenance the more frequent use of it ; and this too is so comprehensive a case, as to take in great numbers that neglect it. And it is the declared judgment of the learned and pious Bishop Taylor, himself a famous director of the sick, That confession being useful in all cases, and necessary in some ; and encouraged by evangelical promises, by Scripture precedents, by the example of both Testaments ; and prescribed by Apostolical injunctions and the canons of all Churches, and the example of all ages ; and taught us by the analogy to the ministerial power, and the very necessities of every man ; he that for stubbornness, or any other criminal weakness, shall decline it in the days of his danger, is near death, but very far off from the kingdom of heaven.

Bishop Taylor's Arguments to move the Sick Man to Confession of Sins.

1. God hath made a special promise to confession of sins, in the twenty-eighth chapter of the Book of Proverbs, Whoso confesseth his sins, and forsaketh them, shall have mercy : and in the first chapter of S. John's First Epistle, If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2. Confession of sins is a proper act and introduction to repentance.

3. When the Jews, being warned by the sermons of the Baptist, repented of their sins, they confessed their sins to John, when they were baptized by him.

4. The converts in the days of the Apostles, turning to Christianity, instantly declared their faith and repentance by confession and declaration of their deeds.

5. Confession is an act of many virtues together; it is the gate of repentance; an instrument of shame, and condemnation of our sins; a glorification of God, so called by Joshua, particularly in the case of Achan; an acknowledgment that God is just in punishing; for by confessing of our sins, we do confess His justice, and are assessors with God in this condemnation of ourselves.

6. By such an act of judging ourselves, we escape the more angry judgment of God: S. Paul expressly exhorting us to it, in the eleventh chapter of the First Epistle to the Corinthians, upon that very inducement.

7. Confession of sins is so necessary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain consequent of godly sorrow, and an integral or constituent part of that grace which, together with faith, makes up the whole duty of the Gospel.

8. In all ages of the Gospel, it hath been taught and practised respectively, that all penitents made confessions proportionable to their repentance; that is, public or private, general or particular.

9. God, by testimonies from heaven, that is, by His Word, and by a consequent rare peace of conscience, hath given approbation to this holy duty.

10. By this instrument, those whose office it is to apply remedies to every spiritual sickness can best perform their offices.

11. It is by all Churches esteemed a duty necessary to be done in cases of a troubled conscience.

12. What is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons.

13. Without confession, it cannot easily be judged

concerning the sick person, whether his conscience ought to be troubled or no ; and therefore it cannot be certain that it is not necessary.

14. There can be no reason against it, but such as consults with flesh and blood, with infirmity and sin ; to all which confessing of sins is a direct enemy.

15. Now is that time when all the imperfections of the sick man's repentance and all the breaches of his duty are to be made up ; and if he omit this opportunity, he can never be admitted to a salutary and medicinal confession.

16. S. James gives an express precept, That we Christians should confess our sins to each other ; that is, Christian to Christian, brother to brother, the people to their Minister ; and then he makes a specification of that duty which a sick man is to do, when he hath sent for the Elders of the Church.

17. In all this, there is no more lies upon him ; but if he hides his sins, he shall not be directed, so said the Wise Man ; but ere long he must appear before the Great Judge of men and Angels ; and his spirit will be more amazed to be seen among the Angels of light with the shadows of the works of darkness upon him, than he can suffer by confessing to God in the presence of him whom God hath sent to heal him. It is better to be ashamed here than confounded hereafter.

18. Confession being in order to pardon of sins, it is very proper and agreeable to the nature of the thing, that it be made there, where the pardon of sins is to be administered ; and God hath made the Minister the publisher and dispenser of pardon of sins ; and all this is besides the accidental advantages which accrue to the conscience, which is made ashamed, and timorous, and restrained by the mortifications and blushings of discovering to a man the faults committed in secret.

19. The Ministers of the Gospel are the ministers

of reconciliation, and are commanded to restore such persons as are overtaken in a fault ; and to that purpose they come to offer their ministry, if they may have cognizance of the fault and person.

20. As a matter of prudence, it is not safe to trust a man's self in the final condition and last security of his soul, a man being no good judge in his own case.

And now, *brother*, having set these arguments and exhortations before you, I have only further to sum up all by saying,

That when a duty is so useful in all cases, so necessary in some, and encouraged by Gospel promises, by Scripture precedents, by the example of both Testaments, and prescribed by injunctions of the Apostles, and by the rule of all Churches, and the example of all ages, and taught us even by the proportions of duty, and the analogy to the power ministerial, and the very necessities of every man ; he that for stubbornness, or sinful shamefacedness, or prejudice, or any other criminal weakness, shall decline to do it in the days of his danger, when the vanities of the world are worn off, and all affections to sin are wearied, and the sin itself is pungent and grievous, and that we are certain we shall not escape shame for them hereafter, unless we be ashamed of them here, and use all the proper instruments of their pardon : such a man as this is very near death, but very far off from the kingdom of heaven.

Bishop Stearne's Exhortations to Confession of Sins.

1. *To one who is too indolent to examine his conscience in order to Confession of Sins.*

It is certain, *brother*, that that man cannot enter heaven who does not truly repent : and be assured, that no one can perform a true penitence who hath

not accurately sifted his own conscience. For he who is truly penitent mourns over the wickednesses of which he has been guilty, he detests and abhors all his sins, he makes stedfast resolutions against them, he humbly beseeches God's pardon for them, and according to his ability, he makes satisfaction to all whom he has ever injured. Now a man is unable to perform these duties, who is so far from having a sense of the evil of his sins, their grievousness in the sight of God and the penalties they bring with them, that as yet he has made no examination of conscience, and therefore cannot know what really is the nature and extent of his sins. Be persuaded then ; lay aside this hurtful sluggishness ; and now at length strive earnestly, though with fear and trembling, to work out your salvation. Call to mind as well as you are able all things whatsoever in which you may have sinned. And let not the work weary you ; for it will prove lighter than you think ; and if it were more burdensome, you ought to bear it. And you will be able to bear it with an invincible spirit, if, on the one hand, you duly consider that great happiness with which after this life it will be to all eternity rewarded ; and on the other, seriously think of those never-ending pains of hell, with which you will be tormented to all eternity, if you, from indolence of spirit, withdraw from the labour of examining into your sins. What, *brother*, I ask, would you think of him, who did not know whether he should ever have another chance of enriching himself, and yet should let one escape him, only because he hated all labour ? Would you not say that such a man was a slothful idle creature ; and would you not think him to be blamed rather than pitied, if you saw him contending with the hardships of poverty ? And it would be very partial in you to pronounce a lighter sentence against yourself : you ought indeed rather to pronounce a much more severe one, if you were to sleep at the very time when you ought to work out your

own salvation, and have the opportunity of doing so ; if wasting the present time in vain thoughts, or empty talking, or unlawful actions, you are careless or idle about those things on which your everlasting happiness depends. For if you perform them aright, you may have a good hope of obtaining eternal salvation : but if they are neglected, you most certainly will forfeit it. Bestir yourself therefore now, set about this great work with a good courage, and do not fear the burden. I will help you in it ; for I am ready, if you so desire it, carefully to go through the Commandments of God, and to lay before you the various sins which are forbidden by each of them. And this I will do for you willingly, not at all that I may find out from you what you wish to conceal, but only that I may help you the more readily to perceive and know those sins which you ought to confess to God.

Note : The Priest should then proceed to set forth in any way he, in his discretion, thinks best, all the offences by which men transgress the two great duties of the Decalogue ; and especially those sins to which either the sick man's state of life, or his temper of body render him particularly liable.

2. *To one who is reluctant to enter upon the required examination of his Life, from a fear that the greatness of his sins, when set before him, may terrify him.*

Brother, the trifling fears of mind which you expect to accompany the recollection of your offences, are far easier to be endured, than those which will otherwise trouble you everlastingly. No wise man will expose himself to the latter, in order that he may get quit of the former. If some skilful physician were to bid you, when suffering under serious illness, to drink some distasteful drug, you would eagerly drink it, and not reject it because of its unpleasant savour,

which is essential to its wholesome effect in working your cure. If you had received some severe wound, you would endure its being opened afresh ; you would willingly suffer it to be cut to the quick ; you would not shrink from the healing hand, which you believe would bring health to your wounded body, on the ground of the sharp pain it might give you. Why then do you, because of their sharpness, disregard and turn away from those remedies by which your diseased soul may be renewed, and your wounded conscience healed ? Do you esteem your soul's health of less account than of your body ? Or do you think it possible that it should be recovered without this trouble ? In either case, assuredly the error is full of peril. For the soul is far more precious than the body, and the salvation of the soul greatly to be valued beyond bodily health ; and of this salvation there can be no reasonable hope unless you earnestly labour for it by the method I have prescribed to you. Make a diligent examination of your past life ; the troubles which you now so greatly dread, as they must needs be undergone, so will they prove wholesome ; and at last on the recovery of your health, will issue in a peace of mind which none other means can attain : and when you shall have obtained this, the remembrance of these passing troubles of mind will be pleasant to you.

3. *If the Minister suspect that the Sick Man hath committed some sin which he himself deems lawful, it will be necessary to treat thereof specially, and point out its iniquity ; and in order thereto let him first point out those places in Scripture wherein it is expressly or implicitly forbidden ; and then let him say as follows :*

You see, *brother*, that although you have been allowing yourself in this ~~habit~~ (or practice), conceiving that you were not ~~therein~~ guilty of any sin ;

yet you have indeed in so doing, been committing very great sin ; and I fear that you have by so doing endangered your eternal salvation. It will profit you nothing when brought to the judgment seat of God to say, that you thought such an action allowable ; that multitudes of people have done the same thing without scruple ; or that it was a thing forbidden by no human law. For certainly the terrible Judge will then declare, and your own conscience will bear witness besides, that God hath set up a law for you, and that your life should have been in conformity with that law, and not with the examples of men, or human rules. It was your own fault that you were ignorant of the law of God ; and your affected ignorance affords no excuse, if you have carelessly offended against the same.

Note : Should the sick man be unwilling to make confession of his sins, which, in order to his being advised aright, must needs be laid bare, it is the Minister's duty to make diligent search on what account he is unwilling to discover them : whether he is ashamed to utter that which he did not blush to perform ; whether he fears that the Minister from unkindness or culpable want of thought, should, at some time, reveal them ; or whether he dreads that the Minister, on becoming acquainted with his more secret sins, may have an ill opinion of him.

4. *If false shame keep the Sick Man from acknowledging his Sin, which proper shame did not restrain him from committing.*

Brother, you would not, if you were taking advice about the health of your body, shrink from laying bare to a physician, in whom you have confidence, any disease calculated to call forth shame. If some one should cite you before a court of justice, or you should summon another for trial, you would certainly not fail to acquaint the lawyer, on whose advice you depend, with those points which might tend to bene-

fit your case: nay, if you were prudent, you would readily and willingly discover to him every bad point in your case which you yourself might have perceived. And why should you not in like manner make manifest the hidden faults of your soul to him with whom you desire to advise touching your soul's health? He assuredly will feel pity for your fall, and not hold it in derision; he will instruct you how you may cleanse yourself of your sins, and veil them from the eye of the scoffer; he will not cause you to blush, by publishing to the world those things which you have done foolishly.

5. If the Sick Man fears that the Minister will reveal the secrets entrusted to him, and therefore is unwilling to make Confession.

There is no reason at all, *brother*, to fear that I shall repeat to others those things which I may hear from you in confidence; for no entreaty, no reward shall ever induce me so to do. I should indeed deserve the most ignominious punishment, were I to prove the betrayer of those secrets which you may trust me with; provided only that they be of such sort as I may without sin conceal. However, I say this, not that I may extort any secret from you; for I do not at all desire that you should tell me that which you yourself would have remain hidden, but that you should reveal those matters to whomsoever else you are willing, (in whom you confide with less apprehension,) which it will be manifestly to your advantage that your adviser should know. Choose whom you will to whom to lay bare your heart and soul; but in love I advise you, hide not from him those things of which if he remain ignorant, his counsel can be of little advantage to you. For it would be vain to hope for healing remedies at the hand of a physician who was ignorant of the disease wherewith you are troubled:

neither can you in reason look for wholesome advice from your Pastor, unless he thoroughly knows the actual state of your soul.

8. *If the Sick Man is unwilling to reveal his sins, fearing lest, on their being made known, by his own Confession, he should be subject to the unfavourable opinion of his Pastor.*

You have no reason to fear that I should think unkindly of you if I were to learn from your lips that you had committed some very grievous sin ; nay rather you may feel assured that I shall really conceive a good opinion of you : for in proportion as you confess your sins after diligent search and with a willing mind, so do you afford a more certain evidence of your penitence ; and you are accounted innocent in the eyes of all good men, and looked upon as a man who truly repents of having fallen into sin. This, however, is my counsel under your present circumstances ; that you should not make full confession of all your offences to me, or to any one else : but only that you should make confession to any Priest you please, of those sins which it is expedient should be known, in order that your adviser may be able to counsel you aright. For the rest it will suffice, that you make private confession thereof to God, and for the time to come carefully avoid them. And know this, that, as by this private confession which hath been made to God, and by cautiously avoiding sins formerly committed, any sinner may be restored to the favour of God, so that man will most assuredly win for himself the love and regard of his Minister, who willingly acknowledges his more secret sins, and earnestly promises amendment. And should he abide by his promises, and truly amend his life, the Minister to whom he has made known his former sins, will rejoice more on his behalf, and entertain a better opinion of him than if he had never

fallen into sin. For as there will be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance; so also on earth, (at least amongst wise men, and those who anxiously watch for souls,) there will be greater joy over one sinner, who makes humble confession of his sins, than over a vast number of just persons who lie under no necessity of disclosing their more secret offences.

7. *Should the Sick Man continue unmoved, by all other arguments, then let the Minister thus address him.*

There are certain crimes and offences, *brother*, which can be revealed to no man without peril; since no man may lawfully hold his peace concerning them, if he should in any way come to the knowledge of them: of such sort are murder and manslaughter, charges of treason, and of all crimes whatsoever, which it highly concerns the advantage of the state, should be made public. I do not advise you (for no man is bound to betray himself,) rashly to endanger yourself by confessing offences of such sort, (if you have at any time committed them,) either to me or to any one else: nevertheless, I counsel you even with respect to these, and any other offences, from the honest and due disclosure of which you are deterred either by mistaken shame or causeless fear, to make known the same to some prudent guardian of souls, as if concerning some third and nameless person: and to make particular inquiry of him, as to what a man guilty of those things must do, in order to attain to salvation. You may withhold your name, and so, being free from all fear of disgrace or danger of punishment, set forth in writing the condition of your soul to whomsoever you will for the strict examination thereof, and ask in return such wholesome counsel as he can give. Or if a relation *must be made by word of mouth*, because through

bodily infirmity, or your unskilfulness in writing, you are not able to put on paper those things which you would make known, you may still speak in such a way, that the Minister cannot from your words make sure that you have at any time committed those crimes; that is to say, by putting it thus, that you are intimately acquainted with a man, whom you know or suspect to have committed this or that crime: and since you desire his welfare in all things, you will, as long as you live do your utmost to induce him to perform whatsoever behoveth him: and in order thereto, you would know from him, what counsel he would give to any man who had committed such things. By these means you may perchance excite some suspicion concerning yourself in the mind of him whose counsel you seek; yet it cannot be, even though he unrighteously desire it, that either the crimes spoken of should be made a reproach against you, since you have not made confession to him; or that he should discover them to others to your disgrace and evident injury, since he is not privy to them: for he would be an object of deserved ridicule in the eyes of all men, and assuredly fix upon himself the accusation, not only of folly but of unfaithfulness, if, having misinterpreted the words of one who came to seek his counsel, he should on set purpose have taken pains to injure him in any matter on his own groundless suspicion.

Instruction to be made to the Sick Man
 and
Questions to be solemnly asked
 immediately
Before Absolution.

BISHOP WILSON.

DEARLY beloved, before I proceed to pronounce Absolution (as you desire), I will in a few words explain the nature of that ministration to you, and the conditions on which you may reasonably expect benefit from it.

Our LORD JESUS CHRIST, having purchased the forgiveness of sins for all the world, He hath committed the ministry of reconciliation to us, His duly authorized Ministers, that when we have brought men to repentance we may in CHRIST's Name pronounce their pardon. And this is what the Church means when she says daily in her Service, That God hath given power and commandment to His Ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins.

And as under the Law of Moses, God made His Priests the judges of leprosy, as we read in the book of Leviticus, and gave them rules by which they were to determine who were clean and fit to enter into the congregation of Israel (which was the type or figure of heaven), and who were not clean; even so, under the Gospel, He has given His Priests authority to judge

sin, which is the leprosy of the soul. He has given us rules to go by, with authority to pronounce the pardon of sinners, if we find them duly qualified; for this is our commission from CHRIST's own mouth: Whosoever sins ye remit, they are remitted unto them.

But then we dare not take upon us to exercise this authority, until sinners give such signs of a sincere faith and true repentance, as may persuade one charitably to believe that amendment of life will follow, if God shall think fit to grant them longer time.

While therefore I encourage you (as we are bound to encourage all penitents) to desire Absolution, and exhort you to receive the LORD's Supper, as a pledge to assure you of pardon, yet I must sincerely admonish you not to hope for any benefit either from the one or the other, but upon condition of your sincere repentance.

For my own greater satisfaction, therefore, and to let you know plainly what God expects and requires of you, I now solemnly ask you a few questions, to which I hope you will give me advised and true answers.

HAVE you considered the sins which you have been most subject to?

Are you convinced that it is an evil thing and bitter to forsake the LORD?

Are you resolved to avoid all temptations and occasions of the sins you have now repented of?

Do you verily believe that you shall not fall into any of these sins again?

If you should do so, will you immediately beg God's pardon and be more watchful over yourself?

Will you strive with all your might to overcome the corruptions of your nature, by prayers, by fasting, and by self-denial?

Do you purpose, if God shall prolong your days, to bring forth fruits meet for repentance?

Are you in perfect charity with all the world?

Instructions and Exhortations

previous to

The Holy Communion.

DEARLY beloved in the LORD, *ye* that mind to come to the holy Communion of the Body and Blood of our SAVIOUR CHRIST, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of CHRIST, and drink His Blood; then we dwell in CHRIST, and CHRIST in us; we are one with CHRIST, and CHRIST with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of CHRIST our SAVIOUR; we eat and drink our own damnation, not considering the LORD's Body; we kindle GOD's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore *yourselves, brethren*, that *ye* be not judged of the LORD; repent you truly for your sins past; have a lively and steadfast faith in CHRIST our SAVIOUR; amend your *lives*, and be in perfect charity with all men; so shall *ye* be meet *partakers* of those holy mysteries. And above all things *ye* must give most humble and hearty thanks to GOD, the FATHER, the SON, and

the HOLY GHOST, for the redemption of the world by the Death and Passion of our SAVIOUR CHRIST, both GOD and Man ; Who did humble Himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that He might make us the children of GOD, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only SAVIOUR JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us ; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life.

An Instruction on the holy Communion.

BISHOP BEVERIDGE.

Note : It will be proper, before using these instructions to read to the sick man the account of the institution of the Sacrament of the LORD'S Supper, taken out of the eleventh chapter of S. Paul's first Epistle to the Corinthians ; for which see p. 321.

WHEN our Ever-Blessed REDEEMER instituted the Sacrament of His Last Supper, He said, This do in remembrance of Me. Whereby He laid His command upon His Apostles there present, and, in them, upon His Church in all ages, that they should continue this His holy institution in remembrance of Him, or of that death which He was the next day to suffer, for the sins of the world ; and that they should

do it all along until His coming again. As we learn also from His Apostle saying, As often as ye eat this bread, and drink this cup, ye do show the LORD's death till He come.

This therefore is to be always done, for the continual remembrance of His death, as it was a sacrifice for the sins of the world ; therefore called The Sacrifice of the death of CHRIST. For, as the Apostle informs us from Him, He once in the end of the world, appeared to put away sin by the sacrifice of Himself ; Who needed not daily, as the priests under the Law, to offer up sacrifices, first for his own sins, and then for the people's : for this He did once, when He offered up Himself. He then offered up Himself as a propitiation, or propitiatory sacrifice, for the sins of the whole world.

And therefore His death was not only a true and proper sacrifice, but the only true and proper sacrifice for sin, that was ever offered up in the world. For His being offered up for the sins of the whole world, there was no sin for which any other need or could be offered up. Or if there had been, no other could have taken it away ; for it is not possible that the blood of bulls and goats should take away sins. Yet such only were all the sacrifices, as they were called, under the Law. Which, therefore, were not real expiatory sacrifices in themselves, but only types and shadows, appointed by GOD to foreshow, typify, and represent the sacrifice of the death of CHRIST, then to come.

And in like manner the Sacrament of the LORD's Supper is now ordained by Him, to set forth and commemorate the same sacrifice as now already offered up for the sins of mankind. Which, therefore, is necessary to be continued to the end, as the typical sacrifices were from the beginning of the world. For this purpose therefore was this Sacrament ordained, even for the continual remembrance of the sacrifice of the death of CHRIST, and by con-

sequence, of the benefits which we receive thereby ; which are so many and great that they can neither be numbered nor weighed. For it is by it that we receive the pardon of our sins, atonement and reconciliation to the Almighty Creator of the world, the gifts and graces of His HOLY SPIRIT, and all the blessings that we ever had, or have, or can have, or are, or can be made capable of having, both in this world and the next. They were all merited for us, by the sacrifice of the death of CHRIST ; and are bestowed upon us, by means of that intercession which He continually maketh for us in heaven, by virtue of the said sacrifice which He once offered up to God for us when He was upon earth.

The outward part or sign in this Sacrament, is only bread and wine, which the LORD has commanded to be received ; that is, to be received into our bodies. For in the institution of this Sacrament, when He had blessed the bread, He said, Take, eat : when He had blessed the wine, He said, Drink ye all of this. The one is to be eaten, the other drunk, and so both received into our bodies. And therefore bread and wine, thus received according to CHRIST's institution and commandment, is the outward part or sign in this holy Sacrament.

But the inward part, or thing signified by that sign in the LORD's Supper, is, the Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD's Supper. For when the LORD at His last Supper had taken Bread and blessed it, and given it to His disciples, saying, Take, eat ; He presently said, This is My Body which was broken for you. Likewise, when He had taken the cup, and blessed it, and had given it to them, saying, Drink ye all of this ; He said, For this is My Blood of the New Testament which is shed for many for the remission of sins. Whereby He plainly signified, that what He now gave them to eat and drink, He would have them look upon it,

and receive it, not as common bread and wine, but as His Body and Blood; the one as broken, the other as shed for their sins.

Which therefore are not in show and appearance, but verily and indeed, (according to the sense wherein the LORD, in instituting the Sacrament, spoke those words,) taken and received by the faithful, even by all such and only such as believe the Gospel and what our LORD said, and accordingly receive what He now gives them with a true faith. Which being the substance of things hoped for, as well as the evidence of things not seen, it causeth that which our LORD said, and what they therefore hope for and receive upon His word, to subsist really and effectually in them, to all intents and purposes, to which the Body and Blood of CHRIST can possibly be communicated and received; according to that remarkable saying of His Apostle to the same purpose, The Cup of blessing which we bless, is it not the communion of the Blood of CHRIST? The Bread which we break, is it not the communion of the Body of CHRIST?

And doubtless the benefits that we receive by this Sacrament, are suitable and proportionable to the expressions which our LORD used in the institution of it, when He said, This is My Body, and this is My Blood. Which being the highest expressions that could be used about it, we ought accordingly to have the highest opinion of it, and the greatest expectations that can be from it.

And so we well may: for whereas the only-begotten SON of GOD having assumed a human body, gave it to be broken, and the blood in it to be shed, and so offered it up as a sacrifice for the sins of mankind in general; in this Sacrament He communicates and applies it particularly to His faithful people, saying to them, This is My Body which is broken for you, and this is My Blood which is shed for you. So that all who rightly receive this Sacrament, do

thereby actually partake of that great sacrifice which He offered, and of all the benefits which He thereby merited for mankind, in order to the sanctifying and saving of their souls. For though the thing signified in the Sacrament of the LORD's Supper be the Body and Blood of CHRIST, yet it is not received as the sign is, into our bodies only, but into our souls. It is the inward and spiritual part in the Sacrament, and therefore hath respect only to the inward and spiritual part of him that receives it. As our LORD saith upon another occasion, My Flesh is meat indeed, and My Blood is drink indeed ; but He adds soon after, The words that I speak unto you, they are spirit, and they are life. So when He saith of that which He gives us in this Sacrament to eat and drink, This is My Body, and this is My Blood, He means it in a spiritual sense, not as food for our bodies, but for our souls ; which are strengthened and refreshed by the Body and Blood of CHRIST, the inward and spiritual grace, as our bodies are strengthened and refreshed by bread and wine, the outward and visible sign in this Sacrament.

Our souls are strengthened by the Body and Blood of CHRIST, received by faith in this Sacrament, because by this means, we have CHRIST Himself to dwell in our hearts by faith, as the Apostle speaks. For He Himself saith, He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him. And seeing He That is the Fountain of all grace and strength dwelleth in us and we in Him, His grace is always sufficient for us, His strength is made perfect in our weakness, and His power resteth continually upon us. So that we can do all things through CHRIST Which strengtheneth us.

Many who have been accustomed to the frequent receiving of this holy Sacrament, have thus by their own experience found it to be the means whereby to receive the grace of GOD, to strengthen their souls, and make them steadfast, immoveable, always abound-

ing in the work of the LORD. Whereas they who seldom receive it, as perhaps twice or thrice a year, they never knowing how to do it as they ought, for want of use, find themselves but little the better for it. But such as live in the wilful neglect of it (as too many do) starve their own souls, and have no ground to expect that CHRIST should save them, seeing they live in a known sin, even in the breach of that positive command which He laid upon His disciples, Do this in remembrance of Me; which He would never have commanded, if it had not been necessary to be done, in order to our being saved by Him.

Neither are our souls only strengthened, but likewise refreshed by this holy Sacrament, as it is a pledge whereby we are assured of the grace of GOD, as well as a means whereby to receive it. For seeing our blessed SAVIOUR Himself is pleased to tell us in this Sacrament, that His Body was broken, and His Blood shed for us, and for the remission of our sins, if we really believe His Word, and accordingly receive His said Body and Blood there offered to us, with a quick and lively faith, we cannot but rejoice with joy unspeakable and full of glory.

For hereby we do not only receive, to our great comfort, the pardon of all our sins, signed with the Blood of the LAMB of GOD, That taketh away the sins of the world, but as our Church expresseth it in the Prayer after the Communion, GOD Himself doth hereby assure us of His favour and goodness towards us; and that we are very members incorporate in the mystical body of His SON, which is the blessed company of all faithful people; and are heirs through hope of His everlasting kingdom, by the merits of the most precious Death and Passion of His dear SON: which is certainly the greatest refreshment and comfort to our souls on this side heaven; enough to make us run, not only with patience, but with pleasure, the race that is set before us.

From hence you may see, that as in the Sacrament of Baptism, we being born again of water, and of the SPIRIT, are quickened with a new and spiritual life; so in the Sacrament of the LORD's Supper, this new and spiritual life is supported and nourished by the Body and Blood of CHRIST, as our natural life is by meat and drink. And therefore as we eat and drink something or other every day to keep our bodies in life and health; so we ought to take all opportunities that we can get of feeding upon this spiritual food, the bread and water of life to keep our souls in health and strength as to their spiritual state: and we must look upon ourselves as bound by our own interest, as well as duty, to do it as often as we can. This being the best means that we can ever use, whereby not only to live, but to grow in grace, and in the knowledge of our LORD and SAVIOUR JESUS CHRIST: to Him be glory now and for ever.

Instruction for the partaking worthily of the Holy Communion.

BISHOP BEVERIDGE.

ALTHOUGH our LORD used such expressions and terms, in the institution of the Sacrament of His last Supper, as, if duly considered, would deter all people from approaching it without reverence and godly fear; yet nevertheless, there were some at first, especially at Corinth, who not rightly understanding, or else not duly considering it, ventured to come to it as to an ordinary meal; and to eat and drink the Body and Blood of CHRIST, like common meat and drink. Which S. Paul hearing of, he rebuked them sharply for it, telling them in plain terms, that, This was not to eat the LORD's Sup-

per. But looking upon it as proceeding chiefly from their ignorance of the institution, he acquaints them particularly with all the circumstances of it, as he had received it from the LORD Himself, and likewise with the great end and design of it, even, To show forth the LORD's death till He come.

And then to convince them of their former errors, and to make them more careful for the future to avoid it, he adds, Wherefore, whosoever shall eat this Bread, and drink this Cup of the LORD unworthily, shall be guilty of the Body and Blood of the LORD. As if he said, Seeing this which I have now declared, is the nature and the end of this holy institution ; therefore whosoever shall eat this Bread, and drink this Cup of the LORD unworthily, as you have hitherto done, shall be guilty of a great sin in profaning the Body and Blood of our LORD. And that they might better understand his meaning, he repeats the same thing again in other and plainer words, saying in the next verse but one, For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD's Body.

He doth not say, he that being unworthy, (for so all men are) shall notwithstanding, presume to eat this Bread, and drink this Cup ; but he that doeth it unworthily, in an unworthy, irreverent, and unseemly manner, not becoming so holy an institution, as the Corinthians he speaks of did it, such a one eateth and drinketh, not the Body and Blood of CHRIST, but damnation (or rather, as the word signifies, judgment) to himself ; at least some temporal judgment, as he explains it in the next verse, saying, For this cause many are weak and sickly among you, and many sleep.

But to show more fully what kind of unworthy receiving he here means, having said, He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, he adds, Not discerning the

LORD's body ; that is, not duly considering that it is the LORD's Body, and therefore making no difference between that and common food ; but eating this Bread, and drinking this Cup, after the same manner as they do their ordinary meat and drink. This is the sin which the Apostle here reproveth, and corrects, and labours for the future to prevent.

To which purpose he lays down this general rule to be observed by all that receive, as all Christians ought to do, the LORD's Supper ; But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. And our Church explains to us in a few words, that all they who come to the LORD's Supper are required to examine themselves about their repentance, their faith, and their charity.

As therefore you intend now to receive the holy Communion, you must first examine yourself, Whether you repent you truly of your former sins, steadfastly purposing to lead a new life. For unless you are sensible of, and truly penitent for your former sins, you cannot have that respect and value for the Body and Blood of CHRIST, that was broken and shed for you, which is necessary to your due, worthy and reverent receiving of them, when offered in this holy Sacrament. Neither are you qualified for that pardon or remission which is there offered into you ; for that being promised only to the penitent, none else are capable of it, and therefore cannot possibly receive it in that Sacrament. Neither is it sufficient that you be grieved and troubled for your former sins ; but you must repent you truly of them, so as steadfastly to purpose and resolve, by the grace of God, to lead for the future a new life ; for otherwise it is no true repentance. And besides, our souls are here strengthened and refreshed only as to their new and spiritual life ; and therefore they who do not lead such a new and spiritual life, or at least do not steadfastly purpose to do so, having no subject matter for the Body and

Blood of CHRIST to work upon, cannot receive it worthily, for they cannot receive it to any purpose or effect. Wherefore, you must search very diligently into your heart and life, and impartially examine yourself, and consider whether you have not hitherto lived in some known sin, or in the neglect of some known duty; and if you have, you must resolve by God's assistance to do so no longer; but to live for the future, a truly pious and good life as becometh the Gospel of CHRIST. And if you have done any wrong to any man, you must make him restitution, and all the satisfaction that you are able, as ever you desire to be a worthy communicant, or to receive any benefits or comforts from this holy Sacrament. In short, you must seriously consider wherein you have broken that solemn vow which you made to God in the Sacrament of Baptism; and whensoever you receive the LORD's Supper, you must renew and ratify the same vow, and resolve in good earnest to keep it in all points more exactly for the future.

Having thus examined your repentance, you must in the next place examine, Whether you have a lively faith in God's mercies through CHRIST, with a thankful remembrance of His death. For without faith, as hath been shown, the Body and Blood of CHRIST cannot be received at all, and therefore not worthily. Without faith also, you cannot rightly discern the Body and Blood of CHRIST, from the bread and wine; and therefore must needs eat that Bread, and drink that Cup of the LORD unworthily. Now this faith necessarily supposeth our knowledge of the fundamental articles of the Christian faith, the nature of this holy institution, and likewise the mercies which God hath promised in CHRIST JESUS, upon which it must be in this case particularly exercised, with a thankful remembrance of that death, by which He merited, and upon the sole account whereof God hath promised the same mercies to us. So that when, upon exami-

nation we find, that we truly repent of our former sins, steadfastly purposing to lead a new life, we must come to the **LORD'S** Supper with a lively faith, firmly believing, that as really as we there eat and drink the outward elements of bread and wine, we do at the same time receive the full pardon of all our sins, by means of the Body and Blood of **CHRIST**, then and there communicated to us, as broken and shed for us; and not only the pardon of our former sins, of **GOD'S** infinite mercy in **CHRIST**, but likewise grace and strength to perform our holy purposes and resolutions, so as to live for the future in newness of life. He that receives the Holy Communion with such a well-grounded faith, can never fail to obtain the blessings he looked for, but will find his soul more strengthened and refreshed by the Body and Blood of **CHRIST** his **SAVIOUR**, than any can imagine but he that feels it.

Wherefore, it being requisite that no man should come to the **LORD'S** Supper, but with such a full trust and confidence in **GOD'S** mercies through **CHRIST**, if you on looking carefully into your heart, find your conscience touched with so quick a sense of your former sins, that you know not what to do, nor can satisfy your own mind, so as to be able to come to the Holy Communion with a lively faith and quiet conscience, you should then open your grief to the Minister of **GOD'S** Word, that by the ministry of **GOD'S** holy Word you may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of your conscience, and avoiding all scruples and doubtfulness, as our Church directs.

The last thing which, before you receive the **LORD'S** Supper, you must examine yourself about is, Whether you be in charity with all men; so as not to bear any grudge, malice, or hatred, against any person whatsoever. For the **LORD** Himself having said, If ye forgive not men their trespasses, neither will your **FATHER** forgive your trespasses; unless we

forgive all the wrongs or injuries that other men have done us, we cannot go to this Sacrament with any true faith and trust in God's mercies for the pardon of our sins; for He hath told us beforehand that He will not pardon them. Therefore, saith He, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Whereby He hath plainly given us to understand, that He will not accept of the offering that we make, nor any thing we do at His own Table, except we be in charity with all men. And therefore where there hath been any hatred, malice, or variance betwixt parties, they must of necessity first be reconciled to one another before they can be reconciled to GOD, so as truly to partake of the Body and Blood of CHRIST for the pardon of their sins. But if one of the parties hath a mind to be reconciled, and the other not, the Church hath given directions what is to be done in such a case as that.

So, *brother*, if you upon due examination find that you thus truly repent of your former sins, if you have a lively faith in God's mercies through CHRIST, and are in charity with all men, you may receive the LORD's Supper, without fear of eating that Bread, and drinking that Cup of the LORD unworthily. For as you will receive it with a deep sense of your former sins upon your mind, you cannot but behave with all humility, reverence, and godly fear that is due unto, and becometh those holy mysteries; and as you will receive it with a quick and lively faith, you must needs discern the LORD's Body; and as you will receive it likewise with a true Christian charity, you are, I trust and hope, in every way qualified to receive the Body and Blood of CHRIST, and to partake of the great benefits and blessings which are offered and exhibited to the faithful in the LORD's Supper.

*An Instruction on the nature of the holy Communion,
and an Examination of the Sick Man's Preparation
to receive it.*

BISHOP WILSON.

DEARLY beloved, as there were in the Jewish, so there are in the Christian Church, two Sacraments.

The Sacrament of Baptism was ordained by CHRIST for admitting us into His Church upon certain conditions, which such as are baptized in their infancy are to perform when they come to age.

And the Sacrament of His holy Supper, that is, the Holy Communion, He ordained, that Christians might have an opportunity of renewing their baptismal vows, which they are but too apt to forget, and of making their peace with GOD, when they had broken His laws, and desire sincerely to return to their duty.

Now, as JESUS CHRIST did by His death make our peace with GOD, and obtain eternal redemption for all them that obey Him, we Christians, in obedience to His command, do keep up the remembrance of His death until His coming again, after this solemn manner :

First ; as GOD is the King of all the earth, we offer unto Him the best things that the earth affords for the life of man, namely, bread and wine, as an acknowledgment that all we have, whether for the support or comfort of our lives, is owing entirely to His bounty.

The bread and wine being placed upon the altar, by which they are sanctified (that is, set apart for holy uses) we then proceed to give GOD thanks for His SON, our LORD JESUS CHRIST, Who is the Life of our souls, after this manner :

The Priest, by doing what CHRIST did, by prayer and thanksgiving, by breaking the bread and pouring out the wine, obtaineth of GOD that these creatures become, after a spiritual manner, the Body and

Blood of CHRIST, by receiving of which our souls shall be strengthened and refreshed as our bodies are by bread and wine.

For all this is done to represent the death of JESUS CHRIST, and the mercies which He has obtained for us: To represent it not only to ourselves, but unto GOD the FATHER; that as the prayers and alms of Cornelius are said to have gone up for a memorial before GOD, so this service may be an argument with His Divine Majesty to remember His SON's death in heaven as we do on earth, and for His sake to blot out our sins, and to give us all an interest in His merits.

After this we all receive the Bread and Wine (being thus made the Body and Blood of CHRIST,) in token of Communion with CHRIST our Head, and with all His members.

And that we may have a more lively sense imprinted upon our souls of the love of GOD, of the kindness of our Redeemer, and of the benefits He has, by the shedding of His blood, obtained for us, the Minister of GOD applieth the merits of CHRIST's death to the soul of every faithful receiver, in these words: Eat and drink this in remembrance that CHRIST died for thee, and that He may preserve thy body and soul unto eternal life.

So that you see, by joining in this Sacrament,

We keep up the remembrance of CHRIST's death, which is our salvation:

We plead with GOD for pardon, for His SON's sake, after a way which His SON Himself appointed:

We are hereby more firmly united to CHRIST our Head, and to the Church, which is His Body:

And we do hereby express our faith and hope of His coming again to reward His faithful servants.

Now, these being duties of the greatest concern to Christians, it is no wonder that the Church, directed by S. Paul, very seriously exhorts all Chris-

tians to examine and to prepare themselves for this holy ordinance ; for if a Christian should presume to come to the LORD's Table without knowing what he is going to do, without repentance, without purposes of leading a Christian life, without faith in GOD's mercy through CHRIST, without a thankful heart, and without charity, he will receive a curse instead of a blessing.

And because you, *brother*, may not know upon what heads, and after what manner, you ought to examine yourself, or lest you should do it by halves, or perhaps not at all, I will help you in your preparation for the holy Communion, by setting before you fully those heads on which you ought to examine yourself.

And first, concerning your repentance :

Do you know that GOD will not accept of the service of such as live in the practice of any known sin ?

Let me therefore advise you, as you love your soul, to consider seriously, whether you are subject to any evil habit, either of lying, or swearing, or drinking ; or of any sin of uncleanness ; or of an idle life, which will lead to these : and if you find you are, your duty is to judge yourself, to beg GOD's pardon and to amend your life.

Will you do this, and in obedience to GOD, because He requires it ?

Will you promise sincerely to avoid all occasions of sin, especially of such sins as you have been most apt to fall into ?

If through weakness or temptation you commit any sin, will you forthwith confess your fault to GOD, ask His pardon, and be more careful for the time to come ?

Will you endeavour to live in the fear of GOD, (if GOD should be pleased to restore you to health,) always remembering that a good life is the best preparation for this Sacrament ?

Will you constantly pray for God's grace and assistance, without which all your good purposes will come to nothing ?

Will you strive to keep your conscience tender and awake, that you may know when you sin, and that your heart may not be hardened, which is the greatest judgment ?

Will you be careful to keep a watch over yourself, that you may not fall into the sins you have repented of ?

And will you often examine into the state of your soul, especially before you go to the LORD'S Table, that you may see whether you grow in grace, and get the mastery over your corruptions ? For if you do so, you are certainly under the government of GOD'S HOLY SPIRIT.

And next, concerning your purposes of leading a new, that is, a Christian life :

Do you sincerely purpose, if you recover from this sickness, to make the law of GOD the rule of your life ?

Will you do whatever you believe will please GOD, and avoid what you know or suspect will displease Him ?

Will you show that you believe, and fear, and love GOD with all your heart, by being fearful of offending Him, by giving Him thanks for His mercies, and by praying to Him daily for pardon, for grace, and for protection ?

Will you have a great regard for everything that belongs to GOD, His Name, His House, His Day, His Ministers, and His Word ?

Will you be careful to attend the public worship of GOD, and especially upon the LORD'S Day, as you hope for GOD'S blessing the whole week following ?

Will you be sure to behave yourself reverently in GOD'S House, not sitting at your ease when you

should stand or kneel, lest your prayers become an abomination?

Will you reverence and obey your parents, your governors, and your betters, and especially such as are over you in the LORD?

Will you endeavour to live peaceably and charitably with all men, avoiding all malice, revenge, ill-will, and contention?

Will you be chaste, sober, and temperate, as becomes a member of CHRIST and His family, avoiding all excess in meat and drink, and an idle life, which are the occasions of sins not fit to be named amongst Christians?

Will you be true in all your dealings, avoiding all wrong, oppression, and extortion?

And will you remember, that without restitution, where it can be made, there is no acceptance with God?

Will you be careful to speak the truth, avoiding the sins of lying, of perjury, of tale-bearing, and meddling with matters which do not belong to you, as things hateful to God and man?

Will you be content with your lot, whatever it be; neither coveting that which is another's, nor envying his prosperity, nor being glad at his calamities?

And then, Will you do these things out of the love and reverence you bear to God, Whose laws they are?

And will you seriously beg of Him to write all these laws in your heart, and to incline and enable you to keep them?

In order to examine whether you have a lively faith in God's mercy through CHRIST:

Consider that as the blood of the paschal Lamb sprinkled upon their doors was that which saved the Israelites from death, so the Blood of Jesus

CHRIST is that which saves all Christians that partake of it.

Do you steadfastly believe this ?

Do you trust in JESUS CHRIST, and in what He has done and suffered for you, and in Him only, for pardon and salvation ?

Do you firmly believe that JESUS CHRIST is now in heaven interceding with God, by virtue of His death, for all such as on earth do religiously keep up the remembrance of that His death until His coming again ?

Your faith being built upon the promises of God in JESUS CHRIST, and all His promises being on condition that we live as becomes Christians, will you seriously purpose to do so ?

And will you remember not to presume on God's mercy, or expect that He will communicate His graces, while you continue under the power of a sinful life ?

Do you desire to have a thankful remembrance of CHRIST's death ?

Why then, consider what He has done for you and for all mankind, to recover us from a state of sin and misery.

We were all enemies to God by wicked works. JESUS CHRIST undertook to restore us again to God's favour. GOD therefore laid on Him the iniquity of us all : for the sake of His death GOD was pleased to overlook the untowardliness of our nature, to forgive us our sins, to look upon us as His children, to give us all the grace and assistance which we shall want ; and, if we behave ourselves like His children in this state of trial, He will for CHRIST's sake make us happy to all eternity when we die.

You see what reason we have to remember His death with thankful hearts.

Will you therefore keep these things in your heart, and show your thankfulness for the same, by living like one who has been redeemed from death and from damnation?

And will you be sure to remember this: That **JESUS CHRIST** did indeed die to redeem us from death and hell? But then He must first redeem us from this present evil world, from our vain conversation, and from all iniquity; that is, He must make us holy, that we may be happy, for without holiness no man shall see the **LORD**.

That you may examine and know whether you are in charity with all men:

Consider that our **LORD JESUS CHRIST** having by His death restored all mankind to the favour of God, He only expects this of us: That we should love one another as He loved us.

To this end He hath appointed, that in this Sacrament we should all, as members of one family of which He is the Master, as members of one body of which He is the Head, that we should eat of one bread in remembrance of His death, and in token of that strict union which there ought to be amongst all Christians.

Will you then walk in love as **CHRIST** hath loved us, and given Himself for us?

Will you consider whether you have given any just occasion of offence, or injured any body, so as that you ought to ask their pardon, and make them restitution?

And that no worldly shame may hinder you from doing so, you shall hear the very direction of **CHRIST** Himself, taken out of the fifth chapter of Saint Matthew's Gospel: If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Will you therefore desire forgiveness of all such as you have offended ?

And do you forgive all that have offended you ?

Can you heartily pray for every body ? and will you do so ?

Will you (as the Apostle directs) love, not in word only, but in deed and in truth ; that is, doing good, as well as giving good words ?

You may always see **JESUS CHRIST** in some of His members ; some naked, some hungry, some in affliction, some wanting comfort, others instruction ; will you, for His sake, be kind to them, according to their wants, and your power to help them ?

And now, *brother*, if you have answered these questions truly, and made this examination of yourself sincerely : if you love God, and your neighbour, though not so fervently as you could wish ; if you have a real desire of being better than at present you find yourself to be ; if the fruits of the **HOLY SPIRIT**, though in a very low degree, do appear in you ; if you do daily pray for God's graces, that you may, in His good time, be what He would have you to be, and do not continue in any known sin ; by no means forbear to receive the holy Communion : and depend upon God's blessing, and an increase of His graces.

An Instruction

concerning

Spiritual Communion.

The Sick Man being duly informed of the Institution and Nature of the holy Communion, and of the requirements for a faithful reception of it, the Priest may proceed to use this Instruction.

DEARLY beloved, our blessed SAVIOUR JESUS CHRIST having in His last Supper instituted the Sacrament of the holy Communion, has willed and commanded all Christians to receive it; not only as a perpetual memorial or remembrance of His Death on the Cross, but also as a principal means whereby the benefits which He purchased for us by His precious Death and painful Cross are conveyed to the souls of such as receive it in faith and right dispositions. By that holy Sacrament, as the Church instructs us, We spiritually eat the Flesh of CHRIST and drink His Blood, we dwell in CHRIST and CHRIST in us, we are one with CHRIST and CHRIST with us; and by partaking of that heavenly food our souls, wearied with the burden of sin, are strengthened and refreshed by His Body and His Blood, as the bodies of weak and weary men are by bread and wine.

And though God has in His infinite wisdom been

pleased so to order it, that you, through *extremity of weakness*,* are unable at this present time to receive the holy Communion in the outward and appointed elements of Bread and Wine, you are

* Or mention the cause, as Inability to swallow, or the like.

not to consider yourself shut out from partaking in all the inward, spiritual, and real benefits of that blessed Sacrament. For God is a God of infinite mercy as well as infinite wisdom; and therefore we may be sure He never will permit any of His creatures and servants to suffer the loss of any spiritual benefit through not doing that which He has (by His power) deprived them of the means of doing. And this even in cases where He has laid a positive command on them in all ordinary cases to perform the act from which they are so hindered. There never was a more strict law given by God, than that under the Jewish covenant every Israelite should keep the passover (the type and figure of the holy Communion) in Jerusalem and no where else; and yet He Himself sanctioned its being observed elsewhere by those who were unavoidably hindered from coming there: as we read in the ninth Chapter of the Book of Numbers. In the old covenant He willed and commanded that men should worship Him by offering sacrifices (the figures of the Sacrifice of CHRIST on the Cross for the sins of the world); and yet He Himself in a case of inability to offer sacrifice in the duly appointed manner would not only have dispensed with the offering, but He declared by His Prophet Samuel that To obey was better than sacrifice, and to hearken than the fat of rams. Again: Since He is Almighty, and all creatures are made by Him and serve Him, He can work by means of one as well as by means of another. So that when He sees fit to withhold the use of any means to which ordinarily He has annexed grace, we may be sure that He will supply the same grace by some other channel. The blind will not

suffer because he does not read holy Scripture ; the dumb because he does not call upon God, or confess Him with his lips ; or the deaf because he does not hear the Word of God with his outward ears ; if only they set their hearts aright to serve Him. And so He tells us by His apostle Saint Paul in his Second Epistle to the Corinthians, that If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not : for, as it is said in another place of Scripture, There is no restraint to the LORD to save by many or by few ; and It is nothing with Him to help, whether with many, or with them that have no power : that is, not only can He work by simple and weak instruments as well as by the most powerful, but He is able to grant grace imperceptibly in the absence of all external means, as fully as He has covenanted to do to the faithful use of outward means. For consider again that He is the God of the spirits of all flesh : He reads the hearts, as well as sees the acts, and deals inwardly with the soul as well as outwardly with the body. So we may be sure He will accept the intention, where the intention is all that we have to offer, as fully as He has ever promised to receive the outward act of worship ; and will pour down the promised blessings on the desires of the heart, as plenteously as He has covenanted to give them by outward means applied to the body. And you have this further to comfort you, that it is certain that God, Who made the senses and the powers of the body, knows exactly what those powers can perform, and what they cannot. He That planted the ear shall He not hear ; and He That made the eye shall He not see ? So that you may be assured He knows as well as you can the weakness or incapacity that now hinders your receiving His blessed Communion. And herein especially you should remember that our LORD and SAVIOUR, Himself the Ordainer and the Gift of that Sacrament, bore our body with all its

infirmities and weaknesses, and is now touched with the feeling of our infirmities. So that you may know that you have to do not only with One, Who as God reads the thoughts and knows every action and every want of the body, but with One, Who as Man has felt the hindrances and feebleness of our flesh, and now sympathizes with our trials and difficulties.

For all this you may have a good assurance, *brother*, that your present inability to receive the holy Communion will in no wise deprive you of the real benefits of that blessed Sacrament, if only you sincerely and earnestly desire to partake of it. But though you cannot eat and drink the Bread and Wine, the outward and visible signs of CHRIST's Body and Blood, you can do something; and you are bound to do what you can. You ought, for instance, not only to have a desire to receive the Sacrament of the holy Communion, but you should, by a special and distinct act of the mind and intention, represent to yourself that which the holy Communion commemorates or makes a remembrance of, namely, the Death of our LORD by the breaking of His Body, and the pouring out of His Blood on the Cross. You should, moreover, clearly present to GOD your earnest desire to eat and drink the Sacramental Elements which He has appointed, and your stedfast resolution to do so if you were not now unavoidably, and by His dispensation hindered. And further, you must join your desire to the actual Communion of the whole Church, and offer it and your intention together with the offering of praise and thanksgiving made in the celebration of the holy Communion by the Church.

And that you may do all this the better, and because in your present weak state it may be very great exertion to you to form and keep in mind such resolutions and intentions, I will [now*] use an

* Or, At my Office, in which, after such Scriptures next visit. as may comfort and assure you, and

prayers that GOD will accept and bless the desire of your heart, I will make such a commemoration of our blessed LORD's Passion and such an act of Spiritual Communion in which you may join, and will declare to you the very words of consolation in which the Church has desired me to assure and comfort you.

But since it is necessary that your preparation for this Spiritual Communion should be (in as far as time admits) as careful as for the real reception of the Sacrament, and lest you should fail of the benefits of it by any want of Repentance, or Faith, or Charity, I will, before I proceed to that Office, ask you a few solemn questions, which I pray you to lay carefully to your soul :

Do you think you do earnestly repent for all the sins you are conscious of ?

Are you heartily sorry for them, inasmuch as they were offensive to GOD, and have deserved His anger ?

Do you desire to repent also for all sins and omissions whatever, which you do not now know of, or have forgotten ?

Are you steadfastly purposed, if GOD should recover you from this sickness, to lead a more careful life for the time to come ?

Do you verily believe you would do so ; and keep away from former sins and temptations, the grace of GOD assisting you ?

Are you thankful from your heart that GOD sent His SON into the world, and that our LORD JESUS CHRIST died for our sins ?

Do you believe you could not be saved unless He had so come and so died ?

Do you therefore look for salvation only for the sake of JESUS CHRIST, and through what He has done for us ?

Are you in peace and charity with all the world, so as not to feel a grudge against any man living ?

Do you forgive every body that ever offended you?

Do you desire to be forgiven by any whom you may (even ignorantly) have offended?

If GOD shall recover you, and restore you the use of your bodily powers, is it your intention and wish to receive the Sacrament of CHRIST'S Body and Blood in the Holy Communion?

And now, *brother*, since your Spiritual Communion should also be an Eucharist, that is to say an act of thanksgiving, consider what mercies have been shown to you hitherto, and at this time by your heavenly FATHER.* And especially you should

** Here the Priest may remind the sick man of any special blessings, or favours known to him, or experienced during his sickness.* bless GOD that though your body is weak and languishing, you have the use of your understanding; and are enabled, through His grace and goodness, to receive His SON into your soul in intention and de-

sire to your soul's health, though you are hindered from partaking sacramentally of His Body and Blood.

Instructions
To Persons labouring under
Religious Melancholy,
Or afflicted with evil and blasphemous thoughts.

*Preliminary inquiries to be made by the Priest of a
 person in this state.*

1. WHAT was the first occasion on which he noticed the assault of these bad thoughts? How long ago?

2. Was he suffering under any kind of bodily disease, or any illness, at the time?

3. If he was, whether the illness was before the bad thoughts, or the bad thoughts before the illness?

4. What does he think has brought him to this extremity?

1. Whether from any grievous sin formerly committed and now harassing him with the memory of the acts of it?

2. Whether from anxiety about his present spiritual state?

3. Whether arising out of a former affliction?

4. Whether arising out of an imaginary danger?

5. Did he ever indulge in any sins which, although now abandoned, may have occasioned these thoughts and words?

6. What method has he used to get rid of them?

7. Has he been constant in attendance on Christian ordinances ?

1. Does he go to church regularly ?

2. Does he receive the Holy Communion constantly ?

8. Has he imparted his distress to any ?

9. Has he imparted what he deems the cause of his distress to any ?

10. Has communication eased the trouble ?

11. If distressed on religious grounds, and with fear lest God should reject him, has he of late communicated with any religious persons ?

12. Of what religious views are those persons ?

13. Did they speak much of grace, election, predestination ?

14. Does he consent to the bad thoughts ?

15. Does he approve of them ?

16. Does he encourage them ?

17. Does he use blasphemous or obscene words ?

18. Is he now giving way to any sin, to which he is tempted or led by these evil thoughts ?

Note : The Priest should endeavour to ascertain, whether the patient, in his habits, violates in any manner the law of nature, as by excess of diet, or the like.

General considerations for one who thinks himself, by these evil thoughts, assaulted by the devil, or abandoned by God.

1. That you should not think yourself in this evil condition, consider, that every man is not a proper judge of his own case.

2. It is blameable in a man if he think too well of himself. It is also blameable if we think too ill of ourselves. We are answerable before God for the latter as well as for the former error.

3. Beware of imputing too hastily to the agency

of Satan, what may only be owing to the disorder of your body, or the weakness of your mind.

4. Your case may not be so dangerous as you apprehend. For these frightful thoughts generally proceed from the disorder and indisposition of the body, perhaps after a fit of sickness, a great disappointment or heavy loss. And when the traces of these are removed, then also the evil thoughts remove with them. And you should consider that they are most commonly good people who are exercised by them; for bad men, who are busily employed in contriving wickedness, whether to gratify their malice, execute their revenge, overreach their neighbours, or satisfy their lust, seldom complain of these kind of thoughts. But those who are so miserably harassed with them are honest, well-meaning Christians, of unhealthy constitutions and melancholy tempers.

5. If you do not approve of these bad thoughts, neither encourage them, nor consent to them when they come, be assured that whatever they may be, they will do you no harm hereafter. God will never call you to an account for them. In short, they are not sins. Evil may come into a man's mind, and again leave it; and if it be not approved of, it will leave behind neither spot nor blame. Remember that God's regard to you does not change with the frame of your mind at any particular time, if the general and prevailing disposition of it be right.

6. If you were locked up in a chamber with a profane swearer, would you consider yourself blameable for hearing words which you disliked and protested against?

7. For your further instruction in this matter, know that your disorder is considered to be like any other disorder; and that it is not at all an uncommon one; and that, although capable of being cured by medicine, it has now and then turned out to be incurable; never entirely leaving the afflicted

person, until death put an end to it. Do not be alarmed at this. Should it happen to you, I advise you to disregard it altogether, if you can do so; but at all events, I advise you to pay as little attention to it as possible; for then, perhaps, these bad thoughts, painful as they have been to you before, and still continuing to come, will occasion you but little trouble in future.

General Directions to one in this state of mind.

REV. THOMAS WARTON.

Brother, the best advice I can give for your behaviour under these perplexing disorders of mind of which you complain, is that you should frequently observe how your thoughts are employed. If they are engaged in good matter, encourage and by every possible means secure them from outward disturbance and diversions. If taken up in trifling, vain subjects of no real benefit, transfer them to something more noble and useful; for as our thoughts are, so will (generally) be our actions. We cannot think foolishly, and act wisely. There is a short and easy passage from idle thoughts to bad ones. And what you do here, you must learn to do with all your might, because it is of absolute necessity to the health, peace, and innocence of your soul. By such frequent reviews of your thoughts, you will gain power and skill to manage them wisely, and in good measure prevent, if not cure, the trouble you complain of. You should also endeavour to keep your passions within due bounds, to bring yourself to an equal, steady temper, that the affairs of this world may not sour and ruffle your mind. Be especially careful that these afflicting thoughts do not discourage your devotions, nor tempt you even in the most melancholy moods to omit, or negli-

gently discharge, any Christian office or duty. You must persevere in the ways and acts of religion, notwithstanding such performances seem unspiritual, heavy, and unedifying. Let your prayers ascend to heaven, though at present you find no answer or return to them. Prayer is the natural and only safe refuge for the afflicted. It is a sure stay to the heart, when nothing besides can support it. Prayer refines the thoughts and exalts the soul above its natural pitch; so that he who enters on his prayers with some coldness, shall often, before he ends them, receive wonderful joy in his mind; as nothing makes us so much partake of the Divine nature as devout prayer.

Let the matter of your prayers be such as to show that you repose an extraordinary trust and confidence in God, though He seem to hide His face from you. This will be most acceptable to Him; and a strong proof of your integrity will it be, not to omit your duty, even when you find little pleasure therein. Again, I would counsel you to make your prayers rather frequent than long; such as may cause delight and not prove tedious; for it is not the multitude of words, but an honest disposition of heart, which will incline God to hear us. [Be careful not to forsake the LORD's Table, even though there you find little comfort; for that heavenly Bread will refresh your soul, increase your store of heavenly graces, and replenish your heart with joy, as soon as God finds you qualified for so great mercies.] What evil thoughts soever are suggested to our minds, so long as we persist in a religious course of life, there can be no doubt but God will love and approve our services; for He hath promised that those who are not weary in well-doing, shall, in due season, reap everlasting life. And should these perplexing thoughts last as long as we live, which is the worst that can be supposed, yet this would be no more an argument of God's displeasure, than a fever, the loss of a friend, or any other affliction.

Let not therefore your present trials and humiliations make you despair of finding favour with a God of boundless mercy and most tender compassion. You must persevere in your duty, confide in His infinite goodness, and in time the clouds which now darken your mind will vanish, and be succeeded by cheerful light; your fears shall be turned into full assurance of inconceivable happiness; and all the disorders, tumults, and confusions of soul shall be changed into eternal peace, with undisturbed and endless joys for ever flowing at God's right hand; which that you may attain to, GOD of His infinite mercy grant, through JESUS CHRIST our LORD. Amen.

If the Priest has reason to suspect that the Patient encourages the evil thoughts by slothful compliance with them, and indolence in the use of the due means for recovery, then let him, before proceeding to the above general directions, commence as follows :

Brother, I fear from what I observe of your state of mind, and gather from your own confessions, that you yourself have done much, without knowing it, to aggravate these sufferings under which you labour. Be assured that it is in the nature of this kind of malady, that its delusions constantly gain ground the more they are yielded to. If you will make no effort to resist their aggressions, they must of necessity become constantly more and more overwhelming in the force with which they will assail you. There are means to be employed, the due use of which may at least preserve you from further inroads of this disorder; and, by the blessing of God, may very possibly be efficacious to your entire cure. And these means you must unflinchingly use, even though you make little or no progress in removing your disorder. For remember, that

even thus they may yet prove your safeguard against falling into a more fearful stage of the disorder, than that with which you are at present visited. However, let me caution you against any vehement attempts at opposing the current of your thoughts.

[It is not always in the power of such disconsolate Christians as are tormented with these sad thoughts, with all their endeavours to stifle and suppress them. Nay, often the more they struggle with them, the more they increase; and when vehemently opposed, the more do they gain force. The reason of this would seem to be, that by unsuccessful strivings we feed this melancholy humour, and grow more and more dejected.]

When I advise you, therefore, to resist these evil thoughts, I rather mean that you should do so by seeking to pre-occupy your mind with better thoughts, than by any active and positive attempt to suppress your evil ones.

If the Patient be loath to describe his case, let him be advised after this manner to open his grief:

Brother, I would advise you not to keep these sorrows so closely locked within the recesses of your own breast. Be persuaded: no one so much needs the advantage of a kind and judicious counsellor as one in your case. And, you know, no man can give counsel unless he know all the bearings of a case. Impart therefore your matter, if not to me, yet to some other able Minister. This in itself will naturally afford you some ease, and as it is a means to which God has often set to His seal of approbation, by blessing it with success, He may likewise bless it in like manner to your particular benefit. Many persons alarmed and full of dread at the strange nature of these imaginary terrors have entirely sunk under their burden, and for mere want of sympathiz-

ing friends and the support of ministerial direction, have gone to their graves in sorrow and anguish of soul unutterable, and to the infinite amazement and perplexity of all their friends. I beseech you then, do not lightly disregard this my warning, in the presumption that you can single-handed grapple with this temptation. I am aware that the strange, horrid, and even absurd appearance of some suggestions, makes many persons ashamed or afraid to set them forth in the hearing of any one; lest they should in doing so expose themselves: but let not this deter you. The Ministers of reconciliation are too well informed as to all the sorts of human infirmities, to be surprised at any which they may hear of. And consider, that is oftentimes the strongest part of the temptation, which, upon a disclosure, if it does not entirely vanish, yet is at least moderated in its force. Fear not then to speak plainly; since you are not so much manifesting your own infirmities, as (it may be) exposing the vain attempts of the devil; and honouring God, at the same time by using means ordained of Him. Impart therefore to an able Minister your grief without delay, lest the temptation take deeper root. The rule holds universally: to disclose a temptation is in part to weaken it; to suppress it within our own bosoms is to redouble its strength and our danger.

To one who thinks that it is the devil who puts the bad thoughts into his head, and whom it is advisable to treat on this supposition.

Brother, I pity you from my heart, and I can readily conceive what some of these bad thoughts may be. Our Bible tells us the history of the holy Job: how the devil afflicted him with every possible affliction, and brought him down to the very brink

of the grave; and when he had got this advantage over him, and human nature was incapable of supporting such immense sufferings, he would have prevailed upon the poor man, in order to terminate those sufferings at once, to curse God, and die. But Job was not to be deceived. His trust in the infinite wisdom and goodness of the ALMIGHTY received at the first a great shock; but it ultimately triumphed. His faith sustained the grievous trial, and assured him that, if not here, yet hereafter, if he endured to the end with a patient submission to God's Will, he should certainly see with his own eyes the just dealings of God, and the exact performance of all His promises. I call upon you therefore to imitate the pattern of this excellent man; and I say also to you, in the language of Scripture, Resist the devil, and he will flee from you. And I would have you consider that yours is not a singular case, as happening to even good men. Many pious persons are often tormented with blasphemous thoughts and suggestions. And you may well suppose how offensive and painful to the sanctified nature of any Christian, these darts of the devil are: as much so as poisoned arrows are to natural flesh and blood. The malicious enemy of souls, perceiving this, spares none he can molest: the best way to get rid of him, therefore, is to consider that we are more passive than active in these cases; the guilt is his, as will, at last, be the punishment; though for the present we share in trouble; that the less we fear him in this kind, the less we are likely to feel him; for a proud spirit gives over, desists from his attempts, or abates in the prosecution of them, when he finds they do not answer and that his projects are baffled. Holy souls when they find him at these his old devices, should resume courage, and learn, as much as is possible, to despise him; for nothing discourages him more; this makes him retire and give way; especially when joined with ardent prayer and trust in

GOD. We turn then his own assaults upon him, and do the greatest execution in overcoming his power and kingdom; God thus turning his devices on his own head to his greater confusion. It is very strange that God's people seem sometimes to have more faith in this liar and murderer and his wicked projects, than in God Himself, His Word, the efficacy of prayer, and the truth of His promises. Why else do they fear so unreasonably, where they should not; and hope and trust so little, where yet reason and duty so strongly oblige them? Why do they fear that God should impute to them what they cannot help, but mortally hate? or refuse them that which they passionately love, and most cordially desire in prayer, and, in due time and place, is most agreeable to His wise and holy will?

If there be reason to suppose that sin unrepented of is the occasion of the evil thoughts.

Note: This exhortation may be used under most circumstances in which such a patient will be found.

Brother, you cannot but be persuaded that in a malady of this nature, it is of infinite importance that any thing which is spiritually wrong in you should be, as speedily as may be, set right. If now there be any spiritual evil lurking within your soul, be assured the reformation of that evil would prove an instrument which will, sooner than any other, tear up by the roots the noxious briars with which your soul is entangled and weighed down to the ground. Indeed, should such be your case, all other means will be of little avail, should this of repentance and reformation be neglected. The means of health, innocent diversions, agreeable society, and the ordinances of religion, all have their use and several advantages in these trials of the soul; but unless the

work of repentance be diligently pursued, they will seldom be of any effectual benefit; for however temper of body, education, crosses and many other accidents, may render this state of mind in which you are fallen complicated; yet sad experience teaches, that if these hideous fancies are not wrought in us by Satan, yet he works upon them, and through our sins burdening (as oft they do) our consciences, improves them to his mischievous designs. The body weak, the nerves shattered, the mind failing: this is a condition of all others which he would be likely to seize upon. And if sin be in us, he has a twofold power over us. Highly probable is it that you have been visited with these trials for your chastisement, for offences done against God, for long forgotten sins, which you never duly repented of. As then our sins give him fearful advantages over us, it will be our surest and wisest course to remove, to the utmost of our power, the foundation on which he builds. Therefore I would say to you, Spare no pains; but apply yourself with all diligence to the work and discipline of repentance. Look into your past life with a yet closer scrutiny. Consider, thoughtfully and well, wherein you may have offended God, and judge yourself now in time; now while these clouds hang over you as merciful warnings.

If the Patient so troubled with wicked and blasphemous thoughts, murmur against GOD for this visitation, then let the Priest address to him the following.

Dearly beloved, you should not think the worse of God, or accuse His providence of want of care of you, for allowing these harassing thoughts to distress you; since, if He pleased, He might without the least injustice have permitted them to have continued per-

petually, without any intermission; or, at least, to have visited you much oftener and in a more frightful manner. Be assured that God is both wise and good in permitting this dejection, and will carry you through all your terrors. Instead of flying in the face of God, and charging Him foolishly for visiting us with these trials, we should labour to habituate ourselves to the expectation of them. If men were more closely to observe the ways of His Providence in the several passages of their lives that occur of this nature, it would be a blessed means to reconcile them to God's severer methods and darker dispensations, in all the succeeding periods of their lives. It would prevent much sin and sorrow, much vain repining, many dangerous mistakes. Have we not oftentimes experience of the kindness and goodness of God in pressing us hard with one difficulty after another, and then converting all finally to our greater good? And does not this afford ground for hope, that in all future exigencies, of what kind soever, He will bring good out of evil in like manner? Can we bear with patience troubles of body, troubles of worldly losses, and see in them the hand of God: and shall we not submit with all patience and resignation to the Divine Will, when He is pleased for His own inscrutable purposes, but doubtless ever for our good, to visit us with mental maladies? You must then endeavour to promote in your mind every honourable thought of God; and this will have a great influence on the tranquillity of your mind. You should, therefore, strive to become sensible of the wise and merciful reasons of these afflictions. For, if duly improved, they may, first, lessen your inclination to the enjoyments of this life, and deaden your appetite to sensual pleasure and the perishing goods of this world: secondly, they may dispose you to compassionate the sufferings of others, and less to envy their prosperity: thirdly, they may show how entirely the power of right thinking, and all the

faculties of the mind, are in the power of God, and so may tend to make you feel more your own infirmities, and perceive your want of Divine assistance, and enable you to carry more readily your thoughts to heaven, that final haven of rest from all troubles.

To one who despairs of salvation, fearing that he is not regenerate and converted.

REV. WILLIAM WOOD.

Brother, I see clearly that you have not properly understood the meaning of several texts of Scripture. You will find them, when I have explained them to you, not applicable to your case. But first consider well the comfort you may draw from this Scripture. We are taught that God will not break the bruised reed, or quench the smoking flax. Now is not this your case? I find you in deep humility of soul: you even despair of your own condition on account of the painful thoughts with which it pleases God that you should be afflicted. You humble yourself under His mighty hand: and has He not promised that all such shall be lifted up? What if there be none righteous on earth; what if all be desperately wicked; did not CHRIST die for all? Did He not by His death put the very chief of sinners into a state of reconciliation with His heavenly FATHER? Place then your faith and trust in Him, and your sins shall be forgiven you. He is mighty to save; and He is as merciful as He is mighty.

Believe me, no inward sensible operation, by which you may be assured at once of your salvation, is to be expected by you at all. You must not reckon upon it as necessary, nor torment yourself for the want of it. What is now most needful on your part, and at the same time very possible, with the spiritual help which is always ready at hand in the ordinary

way, is a godly sorrow, working repentance ; sorrow that you have broken any one of the very least of God's Commandments, and that you have failed of acquiring the degree of Christian perfection which He placed within your power ; a sorrow, therefore, which will continually urge you to new improvements of your character. The feeling of your present deficiencies should make you humble indeed, but not desponding ; it should make you fly to the merits of your SAVIOUR, and repose in them ; for the poor in spirit are they whom He promises to bless, and whom He will by no means cast off.

Note : He should then carefully explain such texts of Scripture, the wrong interpretation of which may have served to draw the patient into his erroneous notions.

To one who thinks GOD has forsaken him, because he imagines that the devil has already begun to torment him before his time.

REV. WILLIAM WOOD.

Brother, if it were certain that (as you say) GOD has left you, and also that He will not return, then indeed all must be given up for lost. But neither of these things are even probable ; so far are they from being certain. Has not JESUS CHRIST said, Come unto Me all ye that are weary and heavy-laden, and I will give you rest ? Has He not also said, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you ? If therefore, the Divine Providence had really forsaken you ; yet, you see, it is to be recalled by praying earnestly for it. But what reason have you for supposing that GOD has deserted you ? Is it because you think the devil afflicts you with these bad thoughts ? It is not so clear as you seem to think

it, that the devil does put these thoughts into your head. But suppose it were as you think: it may not be true nevertheless that God has forsaken you. Do you not recollect that the devil afflicted Job with God's permission; and that God never really forsook him, but only seemed to do so for a season; and that He afterwards showed Himself again evidently, by showering down blessings upon the holy man, when his trials were finished? Let this then, be a lesson of instruction for you. God is trying you, and it is a matter of no consequence whatever to you, whether the affliction be brought upon you by the devil, or by any other means. Believe me, it does not come without God, be it what it may; and so far from proving that God has deserted you, it proves, on the contrary, that He is watching over you for your good. If I saw you both wicked and prosperous, I should much rather say that God had forsaken you; but seeing you, as I do, in sorrow and adversity, [and being assured to my satisfaction that you have been a pious and virtuous *man* according to your knowledge and station,] I am confident that this is God's doing, and that it will turn out to your everlasting profit, if you hold fast your faith in Him.

Consider the matter in this manner: you are now calm and easy; but who gives you these intervals of ease and calmness? Is it not God Himself? You see, if you do but think for a moment, you have a convincing proof that He has not forsaken you. Were the devil to exercise upon you, at his pleasure, all the rage which is natural to him, he would no doubt destroy you, both soul and body, in a moment; but as this is not the case, it is plain he acts under the control of a superior and gracious Being, Who will not suffer you to be tempted above the strength which He gives you. He has Himself declared, that whenever He permits His creatures to be tempted by the devil or otherwise, He will always make a

way for them to escape, that they may be able to bear the temptation.

Did it ever enter into your imagination to suppose that God had forsaken the poor man because He had placed him in a humble condition of life, and made him poor instead of rich? For then you might well ask What is to become of all the poor in all the world, who are so much more numerous than the rich? Would it not be both wicked and foolish to think for an instant that God had deserted them, because they were very poor? Our Bible tells us that the rich and the poor meet together, and that God is the Maker of both; which means that He made them both, not merely as they are both human beings, but that the riches of the one and the poverty of the other are equally ordained by God. He made the two stations, and He appoints whom He will to fill them; and in these stations He tries the tempers and the conduct of men, to see whether the rich will use their riches aright, and the poor their poverty. But if they do this they will both alike get to heaven at last; and therefore what signifies it whether men be rich or poor in this short life? A wise man, choosing his station for himself, would choose that (would he not?) in which he would be liable to the fewest and least dangerous temptations. And are not the rich more exposed than the poor to many and great sins? Then, upon this view, poverty is more desirable than riches; and it would be a strange thing to assert, that God had forsaken men because they were poor; whereas their very poverty, if they knew all, might be the strongest possible proof of God's goodness towards them.

And now to go one step further. Are there not evils which come not alike to all descriptions of men? as sickness, and the loss of dear relations and friends, and the like? And you do not think that God forsakes all those upon whom these evils come. Take sickness for instance: and I ask you

whether sickness may not be useful to great numbers of persons, to show them their own weakness, and their dependence upon God; to bring down all their proud and lofty thoughts; to chastise them by pain and suffering, and a more immediate fear of death, that they may seek after true wisdom and holiness; and to exercise them in all the most difficult virtues of contentment, patience, and resignation? So then, instead of thinking that God had forsaken the sick, you would be quite of a contrary mind, and say rather, that He was doing them a mighty good, by warning and correcting them in this life, in order to save their souls in the next; for the next life is every thing, and this life comparatively nothing. And even suppose a person so righteous as to want no warnings and no amendment; might not God see fit to afflict such a person for the example of others; that they may learn what the faith of a Christian, fixed on the other world, will enable him to bear without murmuring and repining, and without shaking his trust and confidence in the Divine goodness? Besides, God has so many good things in store for those who love and obey Him, and who kiss the rod with which He scourges them, that He can make them a million times happier in heaven, in proportion to their sufferings on earth.

And now having advanced thus far, tell me whether you think it makes any difference what the sickness may be. If sickness in general be no proof that God has forsaken us, but quite the contrary, would any particular sickness, the most grievous imaginable, be a proof of it? Would fever? Would inflammation? Would consumption? No, of course it would not. Every disease alike is a messenger from God for our profit, be it gentle, or be it severe. Consider also again, whether it makes any difference in what way the disease may come. May not the disease come in a thousand different ways, and yet every way be ordained by God? Sometimes the

disease follows the sin so naturally, that we are apt to overlook the hand of God; and to see and acknowledge His hand only when He inflicts the disease by some strange surprising accident. But it is the same God, Who has settled the unchanging course of natural things, and Who controls and directs all the chances of human affairs. And may He not use, if He will, the wicked passions of one human being to afflict another? What think you then, may He not thus use the devil also?

If, then, it were ever so certain that the devil is the agent employed in afflicting any person, yet it would be equally certain that the affliction comes from God, and is meant for the trial of that person. In short, under all circumstances, God's hand is over us; and it behoves us always to make the best of those circumstances, by looking up to Him and trusting in Him, and praying to Him for comfort and mercy.

If it be desirable to endeavour to attempt the removal of the notion of the devil's agency in the affliction.

REV. WILLIAM WOOD.

Brother, I would ask you, what do you suppose to be the devil's great object in going to and fro in the world, as the Scriptures represent him to do? Is it not said also in Scripture, that he goeth about seeking whom he may devour? But what is meant by his devouring people? Can it be anything else but tempting them to commit sin, that if possible he may make them wicked like himself, and bring them at last to the same terrible place of punishment? And you believe, I know, the devil to be very shrewd, subtle, and cunning. Then, if he be so, he will always understand what is most proper

to gain his object; he will understand, that is, what temptations are most suitable to the temper and disposition of each particular person; and by leading men, as the case may be, into those very temptations, he will be more certain of success in trying to effect their ruin. If, for instance, a man be too fond of money, would not the devil, seeing such a fair opening for temptation, be always suggesting to that man the expediency of getting as much money as he could; of hoarding it up closely, without expending it upon himself or others; and, if honest means failed, would he not urge him to have recourse to dishonest ones, in order to gratify this avaricious passion? Do you think that the devil would ever put it into this man's head to perform acts of charity which would cost him anything? No, indeed; for acts of charity, in the first place, would be a proper employment of the man's wealth, and therefore contrary to the devil's own interest; and secondly, the man being so covetous, and his whole soul bent upon the possession of money, if the devil tempted him the other way, namely, to spend his money, this would show a great want of that cunning in the devil which we justly suppose to belong to him. And if a man was too fond of drinking, the devil intent upon his proper business, would be always putting into his head the deceitful pleasures which spring from that vice; the mirth, the song, the idleness, the freedom from care, the forgetfulness of troubles; and would also contrive expedients to throw him perpetually into the way of companions fond of the excesses of jollity and revelry. But he would never tempt the man to be sober; because sobriety being the man's own interest, could not be the interest of the devil. Besides, even supposing sobriety to be a bad thing for the man, yet it would not show any shrewdness in the devil to tempt him to a thing most contrary to his nature, and in which

the devil himself was so little likely to succeed. Is not all this so? We are come, then, to this: that the devil never tempts men to do what is right, but always to what is wrong; to follies, to vices, to sins; and not all men to all follies, vices, and sins, indiscriminately and at random; but each individual according to his individual propensity; the sensual man to gluttony, drunkenness, or lust, as it may happen; the covetous man to extortion, oppression, and every sort of injustice, to multiply his gains; and so in like manner with respect to the rest of the vices. So far you understand. Well suppose now that this evil spirit, subtle as he is, should make a mistake, and tempt any person to something towards which he has no inclination whatever; nay, to something which that person utterly abhors; and suppose that he shows this abhorrence more and more under every fresh trial of the thing, whatever it may be; do you think that the devil would proceed with so hopeless a temptation, and not rather betake himself to another plan more promising of success? But perhaps we have supposed too much in supposing that he will ever be mistaken. Although he may not succeed at all times and with all persons, is it not most likely, and have we not already allowed, that he will always have recourse to the most probable means of corrupting and ruining every individual whom he assails? Well then, if we saw a person actually assailed by some perplexing and distressing temptation, by sickness, suppose, or any other affliction; but, so far from yielding to the temptation, or committing any sinful act in consequence of it, this same person detests and abominates the very thought of murmuring and repining, and of falling into any sin to which the affliction might seem most liable; and prays to God, and tries all human means, to expel every such thought for ever; and yet it continually recurs, day after day, and is renewed and repeated for months and months together; should we not reason with

ourselves, and conclude that this could never be the work of the devil, unless he were one of the most foolish of beings, whereas we know him to be one of the shrewdest and most cunning? Have we not agreed too, that when the devil has any hand in a temptation, he always fixes upon something to which the tempted person is inclined by nature, or custom, or accident; and that if it were possible for him to be mistaken in what he fixed upon, he would by no means continue the same temptation for a long period, and without the slightest hope of success?

Whenever you perceive certain marks in a temptation, such as we have described before, and certain sins following the temptation, would you not be justified in thinking that the devil was concerned in it? Well, and if you perceived none of those marks about the temptation, and, what is more, no sins following it, would you still ascribe it to the devil? and so not only make him lose his labour, which I hope he often does, but also, which is more extraordinary, make him do things contradictory to his nature and interest, which are quite useless with respect to the furtherance of his kingdom of darkness, and which betoken folly instead of subtilty?

If however the Patient persist that he cannot be mistaken, inasmuch as he has seen the devil.

REV. WILLIAM WOOD.

Might you not possibly be mistaken in supposing that he came to you? Persons so ill in body as you have been, sometimes in great pain, sometimes drowsy and slumbering, often brooding over uncomfortable opinions in religion, know very little indeed of what passes around them. And there is another thing, do you not dream now and then when you

are sleeping or dozing? And in your dreams did you not often fancy that you were wide awake? So it might have been in one of those dreams when you fancied yourself wide awake. But tell me under what appearance did you suppose that you saw him? In some horrible shape, was it not? Just what one might expect if it happened in a dream; but it would be very extraordinary indeed if it were a real appearance; for I cannot imagine how his appearing in a terrifying manner could further his purpose of leading you to sin. On the contrary, I can see clearly that the showing himself so must defeat his own object; because the tempted person would put himself immediately upon his guard, and fly with horror from the most distant approach of the very least sin. Do you think that the covetous man, of whom we talked a little while ago, or the drunkard, would plunge deeper into their vices, if the temptation to do so were accompanied by the sight of the tempter himself, in one of his dreadful forms, and consequently bringing home to their imagination the place from which he comes, and the intolerable punishments to which he himself and all his wicked followers are doomed for ever? After what I have said, then, you must think it much more likely that he would appear in some pleasing shape, and carefully conceal who he was. And, therefore, with the view of admonishing us always to be on our guard, the Scripture informs us that he sometimes changes himself into the shape of an Angel of light. Why, you know that in the stories, which we may have read when we were children, about his appearing to different persons, they always represented him as endeavouring to hide his deformities; and when he made himself suspected by his conversation, and a search took place to discover who he might be, then those deformities were found, and he was, in consequence, immediately cast out, before his glaring lies and seducing insinuations had done any mischief.

Exhortation

to an

Impenitent Sick Person

who has lived a notoriously sinful life.

IT hath pleased Almighty God in His great mercy to you, to bring you to the bed of sickness, and to afford you a season for repenting of your sinful life; whereas, had He dealt with you according to your iniquities, and the measure in which you always resisted His HOLY SPIRIT, you had been suddenly consumed, and perished everlastingly.

I pray GOD that you may be led to make such proper use of His goodness to you during the time which you yet have to live in this world, that your soul may be saved in the world to come.

Wherefore I have come to you out of compassion; and being desirous that you should avoid presumption on the one hand, and despair on the other, I shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercy of GOD and the merits of our SAVIOUR.

Consider then seriously with yourself, that to all appearance the time of your dissolution draweth nigh,

your sins are bound heavily upon you, you will soon be removed from among men, go hence and be no more seen.

After you have thus finished the course of a mis-spent and miserable life, you will appear before the righteous Judge of all flesh, Who, as He pronounces a blessing upon the righteous, will likewise say with a terrible voice of most just judgment to the wicked, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence: it is therefore your part and duty humbly to confess and bewail your manifold offences, and to repent you truly of your sins, as you value the eternal salvation of your soul.

Be not deceived by a vain and presumptuous expectation of God's favour, nor say within yourself, peace, peace: when there is no peace, saith my God, to the wicked. God is not mocked; He is of purer eyes than to behold iniquity; and without holiness no man shall see the LORD. On the other hand, despair not of God's mercy though trouble is on every side, and there appears at the present moment as if there was none to deliver you. God shutteth not up His mercies for ever in displeasure. He is not willing that any should perish, but He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Do not then either way abuse the goodness of God, Who calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him.

As you may have soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which may be left you, I enjoin you strictly to examine yourself and your state both towards God, and towards man; and to let no worldly consideration hinder you

from making a true and full confession of your sins to Almighty GOD, that you may find mercy at your heavenly FATHER's hand for CHRIST's sake, and not be condemned in the fearful day of judgment.

Submitting yourself thankfully to His Fatherly correction, endeavour to redeem the time which you have spent so irreligiously, and work together with Him with fear and trembling. Pray fervently to Him in the Name of your only SAVIOUR, and earnestly implore His merits in your behalf, if perhaps the wickedness of having so long resisted His repeated calls to you, so despitefully opposed yourself to the SPIRIT of His grace, and greedily lived in open rebellion to Him, may be forgiven you. Beseech Him to create a clean heart, and to renew a right spirit within you; to restore to you the hope of His salvation, and to uphold you from henceforth with His free SPIRIT.

Make your peace and be in charity with all men; forgive from the bottom of your heart all those who have offended you; where you have offended others, openly beg forgiveness; and where you have done injury or wrong to any man, make amends to the best of your power; remembering that if you do not from your heart forgive men their trespasses, neither will your heavenly FATHER forgive you your trespasses.

And may God so prosper your earnest endeavours, and answer your prayers and supplications, that being brought to sincere repentance, and to have a true and lively faith in Him, you may be cleansed from all your sins by the all-purifying blood of JESUS CHRIST His SON, and cast yourself with an entire dependence upon His mercy, through the same JESUS CHRIST, your SAVIOUR and REDEEMER.

An

Exhortation and Instruction

concerning

Restitution.

DR. ASSHETON,

Brother, I hope, in all charity, that all your possessions of what kind soever were procured by fair and righteous dealings, that you may, in now finally disposing of them, have the full comfort contained in our SAVIOUR's words, It is more blessed to give than to receive. But if your conscience accuse you of anything unjustly gotten, I beseech you, do not any longer delay to confess it: and, with Achan, bring out the accursed thing, and give glory to God before you go hence and be no more seen. And to the end that you may be induced the more readily to accuse yourself of any sin in this way committed, and hasten to make all possible amends for it in this time of your extremity, I shall set before you, first, the warnings contained in Holy Scripture on this head, and afterwards explain to you more at large the particular instances in which restitution is demanded of us, and the manner in which that duty should be performed, in the several cases as they come before us.

And first, hear what the holy Apostle Paul saith:
Render to all their dues. *Rom. xiii. 7.*

Let no man go beyond and defraud his brother in any matter; because the LORD is the Avenger of all such. *1 Thess. iv. 8.*

Hear also the Word of God by His servant Moses:

If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. *Lev. xxv. 14.*

If a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. *Exod. xxii. 14.*

He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely. *Lev. vi. 4, 5.*

* Thou shalt not have in thy bag divers weights, a great and small. Thou shalt not have in thy house divers measures, a great and a small. *Deut. xxv. 13, 14.*

And here mark what the wise king saith:

A false balance is abomination to the LORD. *Prov. xi. 1.*

Divers weights, and divers measures, both of them are alike abomination to the LORD. *Prov. xx. 10.*

Hear also how Samuel spake unto all Israel:

Behold, here I am: witness against me before the LORD, and before His Anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. *1 Sam. xii. 1, 3.*

Hear too what Zaccheus said unto our LORD; and remember, that the moment he resolved to do justice to everybody, and be kind to the poor, our LORD tells him that salvation was then come to his house:

Behold, LORD, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. *S. Luke xix. 8.*

Hear also what the Prophet Ezekiel saith :

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity ; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him ; he hath done that which is lawful and right ; he shall surely live. *Ezek. xxxiii. 15, 16.*

You see then by these Scriptures, of what infinite importance to the salvation of man's soul is the due performance of this duty of restitution. And now I have to tell you that you will find a more than ordinary comfort in its discharge, from the fact that it affords you one of the surest evidences of the truth and sincerity of your repentance. Without restitution, it is evident that you can have no confidence that your repentance of your past sins is true and effectual ; and consequently you can have no comfortable assurance of God's having pardoned them. All of us would desire to have such an assurance ; but as long as a man will not set himself to make satisfaction when it is in his power, he cannot feel that he is really penitent. So far from this, indeed, he must be always apprehensive lest, if opportunity were afforded, he would repeat his sin. Let me now, therefore, explain to you more fully both the nature and the rules of restitution.

Note : The Priest will, from his previous examination of the Sick man's Repentance, generally have sufficient information to direct him as to which parts of the following instruction will be most beneficial to the Penitent.

Restitution is the making reparation or satisfaction to another, for the injuries we have done him.

The true method, therefore, to know when and how to make restitution, is to examine the several ways in which an injury may be done to our neighbour. And these are four. I. To his soul. II. To his body. III. To his estates. IV. To his good name.

1. *Injuries to the Soul*.—Now as regards the first, those injuries done to our neighbour's soul; you are well aware that the soul being a spiritual substance, can neither be hurt, nor destroyed, as the body. They who kill the body are not able to kill the soul. But there is an injury of a higher nature which may be offered to the soul. And that is, sin and the punishment of it. For sin, without God's pardoning mercy, will certainly destroy both soul and body in hell.

I would have you therefore examine yourself carefully as to the persons you have tempted to any sin: as also the manner in which you have done so, whether by command, by persuasion, or example. And whereinsoever you find yourself guilty (having first humbly begged pardon of God) you must make reparation to the person injured, as far as you can.

Restitution.—And I counsel you to do this in these ways.

1. You must make an acknowledgment of your faults, to the persons you have seduced; so far, and in such a manner, as becomes the relation you stand in to them.

2. You must endeavour also, by instruction and counsel, to reclaim them from those sins which you tempted them to. And never be at rest till you have done as much, or more, for the furtherance of their salvation, as you did contribute to their ruin and destruction.

3. [If you have been so monstrously wicked as to publish atheistical books, or to write filthy, obscene, lascivious tracts, or poems; first you must as publicly as you can, declare your abhorrence of such wickedness; and then take the most effectual methods to call in, stifle, and suppress those accursed books.]

II. *Injuries to the Body*.—The second way in which we may injure our neighbour is, by wrongs or injuries done to the body: and these are of several degrees.

1. *Murder*.—The highest is killing, or taking away the life, which is called murder. And this, as you know, may be committed either by open violence, or secretly, and treacherously; as by poison, false accusations, or such like concealed ways.

And that you may distinctly examine your conscience, how far you may have been guilty of this sin, I must remind you that in any Commandment, where a particular sin is forbidden, there all causes and occasions of that sin are likewise forbidden. According to which rule, the Sixth Commandment, Thou shalt do no murder, is to be interpreted in this manner; Thou shalt not kill, neither shalt thou do anything which may be the cause or occasion of taking away the life of thy neighbour.

For example's sake, take these two instances:

A man, for his diversion, makes another drunk, who being thus distempered, breaks his neck off his horse, falls down a precipice, or by some other such accident is brought to death. He who thus leads him into intemperance, though human laws cannot punish him, yet in the sight of God he is not free from blood.

Or again: A man, out of malicious design, mutually reports false and injurious stories betwixt two persons; upon which a duel, or rencounter happens, in which one of them is killed. He who started the quarrel by his lying tales and reports most certainly hath his share in the guilt.

And next: Though murder is the greatest, yet it is not the only injury which may be done to the body.

2. *Maiming, Laming, &c.*—For the body may be maimed, or lamed, by depriving it of a limb or member, as cutting off a leg or an arm, putting out an eye, or the like, by any violent stroke.

3. *Wounds and Blows*.—There are other degrees of injury to the body, as wounds and stripes. A man may be neither killed, nor lamed, and yet may

suffer great damage ; for the violence of the blows may put the blood into such ferment, as may end in a tedious sickness ; which, besides the pain in the meantime, may, by the patient's confinement and the neglect of his business, occasion great loss to his estate : and what damage this may be, both to him and his family, is not easy to be determined.

4. *False Imprisonment*.—False Imprisonment is another wrong to the body ; by depriving it of its liberty, either by forcible confinement, or by a false accusation.

Restitution.—And now consider how far restitution can be made in the fore-mentioned instances.

In Murder.—If the murderer who hath forfeited his life to justice shall escape the sentence of the law, he is to consider, what reparation can be made for so heinous a crime.

Indeed to persons murdered, no restitution can be made : murder being one of those injuries which can never be repaired. But yet to his family and dependents, some reparation may be made. If the life of the person killed was a support to his family ; if his family was maintained by his profession, or his trade, especially if he was so poor as to be provided with bread by his daily labour ; then the person who causes his death is obliged (as far as he can) to give support and relief to such a family so impoverished, in proportion to what they received through him of whose labours he had been the means of depriving them.

In Wounds and Blows.—He who wounds a man, (much more if he lames him, and deprives him of a limb,) is not only obliged to pay the cure, but also to make reparation to him and his family, for his disability to follow his calling ; especially, if by the management of his calling, he and his had their livelihood and subsistence.

In False Imprisonment.—The person wrongly confined, is not only to be restored to his liberty, but

also satisfaction is to be made to him for the damage and loss he hath sustained, either in his reputation or estate, by such imprisonment.

III. *Injuries to neighbour's estate.*—That I may deal faithfully with you, and may give you sound direction, if injuries have been done to a neighbour's estate, I must not limit the word estate to your neighbour's rents, his money, and his goods; but must take the word estate as the same with possession, so as to comprehend his wife and children; who are doubtless as much his property as his money and his lands.

1. *Adultery.*—The especial and peculiar right which every man hath to his wife is so well known, that it were vain to say any thing in proof of it. The great impatience that every husband hath to have this right of his invaded, shows that it is sufficiently understood in the world. And therefore none that doth this injury to another, can be ignorant of the greatness of it. The corrupting of a man's wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft; infinitely beyond that of the robbery of his goods. Indeed there is in this one, a heaping together of the greatest injustices, some towards the woman, and some towards the man. Towards the woman the greatest imaginable: it is that injustice to her soul before mentioned, as the highest of all others, in the robbing her of her innocency, and setting her in a course of the most horrid wickedness, (no less than lust and perjury together,) from which it is probable that she may never return; and then it becomes the source of eternal damnation to her. Next, it is in respect of this world, if her sin becomes known, the robbing her of her credit, making her abhorred and despised, and her very name a reproach among all men. And besides, it is the depriving her of all that happiness of life, which arises from the

mutual kindness and affection that is between man and wife ; instead whereof this brings in a loathing and abhorring of each other, from whence flow multitudes of mischiefs, too many to rehearse.

There are to the husband many and high injuries done : for it is first the robbing him of that which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath such an incommunicable right, that himself cannot, if he would, make it over to any other ; and therefore surely it cannot, without the utmost injustice, be torn from him by any one. Nor is this all, but it is further the means of stirring up in him (if ever he come to discern the injury done him,) that most tormenting passion of jealousy, which is of all others the most painful, and which oft puts men upon the most desperate attempts ; it being, as Solomon says, the rage of a man. Again, this may indeed be a robbery in the usual sense of the word, for perhaps it may be the thrusting in the child of the adulterer into his family, to share both in the maintenance and portions of his own children ; and this is a grievous theft : first in respect of the husband, who surely intends not the providing for another man's child : and then in respect of his true children, who are by that means defrauded of so much as that goes away with.

All this put together will surely make this the greatest and most provoking injury that can be done to a man ; and (which heightens it yet more,) it is that for which a man can never make full reparation. To this purpose it is observable in the Jewish law as laid down in the twenty-second chapter of Exodus, and in the twentieth chapter of Leviticus, that the thief was appointed to restore at least double, and that freed him ; but the adulterer having no possibility of making any restitution, he must pay his life for his offence. And though now-a-days adulterers live many days, yet let them be assured, there must

one day be a sad reckoning, and that whether they repent or not. If by God's grace they do come to repentance, they will then find this to be no light sin ; many anguishes of soul, terrors, and perplexities of conscience, groans and tears it must cost them ; and indeed, were a man's whole life spent in these penitential exercises, it were little enough to wipe off his guilt herein. Certainly it is so great a task, that it is highly necessary for all that are so concerned to set to it immediately, lest they want time to go through with it.

2. *Injuries to neighbour's child.*—When a man's children, who are doubtless his property, shall either by force or fraud be taken from him, this is a plain instance of theft and injustice. And by the laws both of God and man, it is punishable as such.

Kidnapping.—One such injury is kidnapping, as the decoying men's children from their parents for any purpose whatever.

Debauchment.—Another injury to a neighbour's children is the corrupting of his daughter by violating her chastity, either by force or seduction.

3. *Injuries to neighbour in lands, goods, &c.*—An injury may be done to a neighbour's estate these three ways ; by oppression, theft, and deceit.

Oppression.—You may oppress a man openly and insultingly, by mere power and greatness ; or more privately and speciously, under pretence of law and justice. Now however such oppression may have taken place, it is a most crying sin ; against which the most just God hath threatened His most heavy vengeance in the holy Scriptures. He that oppresseth the poor and needy, and hath spoiled by violence : he shall surely die, his blood shall be upon him.—*Ezekiel* xviii. 12, 13.

Theft.—Secondly, you may have been guilty of an act of theft. Theft is of two kinds, withholding what we should pay : or taking from our neighbour what is already in his possession.

Of the first sort is, the not paying our just debts. This is so great injustice, that I see not how a man can look upon any thing he possesses as his own right, whilst he thus denies another his. It is the duty of every one in debt rather to strip himself of all, and cast himself again naked upon God's Providence, than thus to feather his nest with the spoils of his neighbour.

The second sort of theft is, the taking from our neighbour what is already in his possession. And this injury may be done either more or less openly and violently; as by robbing on the highway, or by breaking into houses and plundering them; or, by pilfering or privately taking away a man's goods unknown to him, which we call stealing.

Both these are such acts of injustice as to make men odious to God and unfit for human society. They expose the guilty, not only to temporal punishment in this world, but also to eternal punishment in the next.

Deceit.—Thirdly, you may have been guilty of acts of deceit. Of which there may be as many instances, as there are occasions of dealing between man and man. Which yet may all be reduced to these two general heads: matters of trust; and matters of traffic or bargaining.

A man may be guilty of deceit in matters of trust; whether that trust was committed to him, as an executor, a guardian, a steward, or a friend.

Note : The Sick Man should be examined in which of these capacities he hath been entrusted; and how and in what manner he hath discharged that trust, as thus :

If you have been an executor, you are to examine whether you have acted punctually according to the intent of the will; and if your deceased friend have given you any private directions of something to be done, which he did not think fit to publish in the will, you must then recollect, whether you

have been faithful in observing those directions; and in this you are the more concerned to be sincere, because though as to the letter of the will the law will make you honest, yet as to those private directions you are left to the conduct of your own conscience. But if you have been false to your trust, and have not honestly paid debts or legacies according to the intention of the deceased, but have enriched yourself by what is assigned to others; know that though the dead cannot call you to an account, God will certainly do it.

If you have been a guardian and had the charge of orphans, idiots, or madmen, you are strictly to examine yourself whether you have been faithful in the discharge of that trust? Have you honestly managed the estate of such helpless orphans or idiots; disposing all their concerns to the best advantage? Have you been kind and affectionate to their persons, and pitied their weaknesses? But if you have in any way taken advantage of their nonage, and other natural defects; if you have oppressed and abused them; know and consider, that their REDEEMER Who is mighty, will plead their cause, revenge their wrongs, and punish your injustice.

If as a steward, or a servant, you have been entrusted with an estate, in whole or in part; consider whether you have carelessly lost, or prodigally embezzled, or unfaithfully converted your master's goods to your own use? If so, remember that awakening summons, Give an account of thy stewardship, for thou mayest be no longer steward. *S. Luke xvi. 3.*

If you, on any occasion, have been entrusted as a friend, examine, how you have been faithful to that trust.

In these several ways a man may be guilty of deceit in matters of trust.

But he may be further guilty of deceit in matters

of traffic or bargaining. And herein fraud may be committed, both by the seller and buyer. For the seller may be guilty of a cheat, by denying or concealing the faults of what he sells; or by over valuing his goods, and so taking advantage of the ignorance and unskilfulness, or perhaps the fancy of his chapman.

Another instance of injustice in the seller, is to impose upon his customers with false weights and measures.

The buyer likewise, though indeed not so often, may be guilty of fraud. Sometimes it happens, a man may not know the true value of what he sells; and then it would be unjust in the buyer to impose upon him.

But the chief instance of fraud in the buyer, is to take advantage of the great necessity of the seller. A man for instance, who fully knows the value of his goods, may be in so great a strait for want of ready money, that he is willing to sell at any rate; and his necessity will not permit him to stay for a market price; but he is forced to take what shall first be offered. In such a case, to take advantage of his necessity, is very unjust.

These several ways, damage and wrong may be done to our neighbour, with respect to his possessions and estates.

Restitution.—And now if one would make restitution for such injuries:

In Adultery.—Although the damage of the sin of adultery can never be entirely repaired, yet in part it may; and when people cannot do as much as they should, it is but just and necessary that they do as much as they can.

It too often happens that, by such adulterous embraces, a spurious issue is brought into a man's family, to share both in the maintenance and portion of his own children. In such a case, the adulterer can never pretend effectually to repent, without

restoring to the family as much as he hath by this means robbed it of. In plain terms: the adulterer is obliged (as far as he is able) to keep and maintain those children, which he is convinced in his thoughts are the fruit of his lust.

And where the offence has been public, let him also express his deep sorrow for his offence to those relations who have keenly felt the disgrace he has brought upon their family and name, and also ask forgiveness of them.

In Kidnapping.—If any man hath been so wicked as to be guilty of such practices as to seduce or inveigle children from their parents and guardians, or apprentices from their masters, (let the design be what it will,) he is obliged, so far as he is able, to restore them, and bring them back to their parents' families, or their master's service.

Note : The resolution of this next following, and all other practical cases, doth so much depend upon particular circumstances, that without a distinct knowledge of such circumstances, it is impossible to give such general instruction, as may be applicable to all particular occasions. However, thus far, in the general, the Sick Man may be safely advised :

In Debauchment.—If any man have corrupted the chastity of a single person, and if she, with the consent of parents, shall require it, he is obliged to marry her. But if, either for the difference of quality, or some other reason, her parents shall not give consent that he may marry her, or if she herself shall refuse him, then he is not only obliged to maintain the fruit of his lust, but also to make such satisfaction, by dowry or otherwise, to the person injured, as equal judicious persons who know both their circumstances shall appoint and determine.

In Oppression, Theft, and Deceit.—Whenever, upon a strict recollection, you shall observe that you have been guilty in any instance of oppression, or of

theft ; you are then obliged to make an exact and full restitution. Or if you have been guilty of deceit ; if you have betrayed your trust in any of the instances before-mentioned, or if you have been dishonest in traffic or bargaining, you are obliged to make restitution. That is, whatever damage and loss any person may have suffered, in either case you are obliged to repair in as full a manner as your present circumstances will permit.

IV. *Injury to Neighbour's Reputation.*—But there is yet another serious point in which injuries may be done to our neighbour, and that is in his reputation and good name. A good name is better than precious ointment, says the wise king : and accordingly, as all other precious things, ought very highly to be valued and secured ; not only for that private benefit which it brings to a man's own person ; for a good report maketh the bones fat, as it is said in the book of Proverbs ; but chiefly for that public capacity which it gives us, to be more signally instrumental to the welfare of others. And therefore, to injure a man's reputation, and to deprive him of his good name, is the highest injustice.

Now there are two principal ways, to which all others may be reduced, whereby this injury may be done ; by slander, or by detraction.

1. *Slander.*—To slander is to speak falsely against our neighbour, to his prejudice, by accusing him of such defects and vices as he is not guilty of ; which may be done either publicly, by accusing him before a court of justice, when false witnesses shall rise up, and, in David's phrase, lay to his charge things that he knew not ; or privately, when malicious designing people do run about into all companies, whispering their poisonous stories, and insinuating their false reports. Which is usually done in this manner. Sometimes the slanderer doth invent the story ; and, in plain English, is guilty of a downright

lie. Or, if he did not invent it, yet if he reported it as a truth, when he knows it to be false ; or, having no certain knowledge whether it be true or false, if then he doth divulge it with such artifice and design, as may dispose and prejudice the hearers to believe it ; he who doth in any of these ways report a falsehood is guilty of slander.

2. *Detraction.*—To detract, is to take off, or withdraw from, to lessen, or impair, the reputation of another. It is to deny our neighbour to have those virtues and endowments, which he really hath. Wherein the detractor commonly proceeds in this manner. Being to give the character of another he chiefly takes notice of his faults and failings, (which to be sure no man can want,) and these he aggravates, and improves. And not only real faults, but even the suspicions of them, the whispers, and jealousies of malicious people, shall be insisted upon. All the good qualities and endowments, the virtues and graces of his brother, (whereby he may be serviceable to the public,) these shall be studiously concealed, or gently passed over. Or if these are so eminent and conspicuous as not to be hid, he will then faintly acknowledge them ; but with such diminishing arts, such ifs and ands, that he will thereby blast his reputation.

The detractor will not take notice of a man's general conversation, the constant practice of his life, (which ought to be the measure of his censure,) but he fixeth upon some single failing ; which most triumphantly he enlargeth upon, and magnifies as occasion shall require.

Indeed a man may be guilty of this sin by speaking truth. For though where the glory of God and the public welfare are concerned, or where the security of private persons requires it, the faults of men are not to be concealed, but may and ought to be published ; yet, when such discovery shall be unreasonable, and uncharitable ; and when the faults of a

man shall be reported out of spleen, and revenge, only to diminish his esteem and reputation in the world; in such circumstances, the reporting even of truth is detraction and injury.

These, amongst others, are the methods whereby injury is done to a man's reputation and good name.

Restitution.—And in seeking to make restitution for evil done by these means to any one; if you have been guilty of slandering and backbiting your neighbour, it is requisite that you do readily, freely, and ingenuously retract what hath been spoken amiss, and vindicate him whom you have injuriously aspersed; and also that you endeavour by your future kindness towards him, to make some compensation for your former rudeness.

And here recollect the passages of your life. And if you observe, that you have defrauded and injured any man in his good name; if by slanders, false stories, and malicious representations, you have put a blot upon his reputation, and thereby have advantaged his enemies, severed from him his friends, and so stopped his promotion, or hindered his trade; if thus you have been guilty, you are obliged not only to confess your fault, but also you must endeavour to set him right again in the apprehensions of all men; but of those most especially, who by your means were brought to think ill of him. Thus you ought to make restitution, not only by an acknowledgment of your fault, but also by a studious vindication of the person injured; by doing him honour, and repairing his credit in all fitting ways.

And if the injury be irreparable, as is frequently the case, (for we can hardly so effectually vindicate a man, as we can defame him; and it is seldom seen that those wounds which are given to men's reputation are perfectly healed,) I say, if the injury be irreparable, especially if it prove really prejudicial to a man in his calling and civil interest; if no other satisfaction will be accepted, it is to be made in

money; which Solomon says, answers all things. And this is the rather to be done, because the reason and equity of human laws hath thought fit to assign this way of satisfaction, in many cases, upon actions of scandal and defamation. Now, whatever the law would give in any case if the fact could be proved, that is the least which the slanderer is bound in conscience to do, though the law cannot take hold of him.

To conclude this matter: whosoever pretends to repent him truly for all his sins past (as the sick or dying are supposed to do) must by all prudent means, endeavour to restore his neighbour to that degree of credit he hath deprived him of. And this is so necessary towards obtaining pardon of the sin, that none must expect the one, without performing the other.

And now, *brother*, I am very anxious to press this point of restitution and satisfaction for all injuries you may have done to others upon your conscience. For unless men make amends to all whom they have wronged or defamed, or slandered, (so far as they have ability,) they cannot expect forgiveness from God for such offences; and then consider what their doom is likely to be. And because you are told in Scripture, Whatsoever thy hand findeth to do, do it with thy might; that is, heartily and without delay; and you are given the reason, For there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest; therefore restitution, if it is due by you to any one, ought to be made immediately upon the first conviction of the mind, if it is possible; for you cannot safely leave it to heirs and executors, or friends, who may, either through ignorance or neglect, defeat your good resolutions and just intentions.

An Admonition to the Sick

to

Settle his affairs and to give Alms.

KETTLEWELL.

Brother, in making a wise and safe preparation for leaving this world, your first thought should be to separate yourself from worldly cares. You should look upon yourself as one called off from the conduct of all earthly possessions and affairs to the great and important business of giving account of them; as one who has work enough for all his most anxious thoughts and care in taking a pious and safe leave of this world. And in trimming your lamp, and preparing your soul for its final departure to the heavenly mansions, you will indeed find employment of the most weighty concern to you. Your great business now is how to meet death, if you die, as, for ought you know, you may die of this sickness, with all possible safety and comfort to yourself. And because you are to die but once, and cannot afterwards amend any miscarriage here, or supply any omission in what is essential to the salvation of your soul, no opportunity of doing fully what should be done ought to be lost. Leave then the work of life and the cares of life to those who think of

living, and consider that great business which lies before you, how best to die.

But then, *brother*, if you would really cast from your mind the thoughts of all worldly affairs, it is needful first that you settle them. The Prophet's advice to the King is, to set his house in order. This must you do, and principally, in making your will, if you have not already done it, and in otherwise settling all your affairs in the most prudent and Christian manner you are able.

Note : That but a small part of all that follows is applicable to persons in humble circumstances.

You have many things to perform, I doubt not, which require the exercise of much prudence and discernment. You have to consider, for instance, what portions are fit to be given to dependants, as recompense of diligence and good services ; what to benefactors, as respectful tokens of gratitude for favours and obligations ; what to particular friends and acquaintance, as memorials of love and dearness ; what among kindred, in declaration of natural affection, for their nearness, their deserts, or their wants ; and what to yourself, for so I more especially call that which is given to religious or pious uses, since these works follow you, and these layings out go along with you, to be recompensed and repaid in a better place : such too are all gifts of restitution, to those whom you may have wronged or defrauded ; all equitable compensation, to those of whom you have taken too great advantage as regards their wants or weakness, and to whom you have been too hard and made too great advantage of them, in bargaining or dealing ; all gifts of charity or piety, or gifts of settlements on the poor and needy, or for the encouragement and promotion of piety. To settle accounts in dealing, what you owe, and what is owing unto you ; what you have in your hands in trust for

others, or what you have left in their hands, or in trust with them.

For this disposal, you must remember, is the farewell you take of all the world. And you are now finally parting with kindred and relations, friends and benefactors, servants and dependants, [chapmen and customers,] poor and rich, sacred and secular persons. A wise and good man, who has acted with integrity towards them all his life, would think of continuing to do the same, and supplying former defects at his death, and study to take a fair and friendly and reputable leave of all. Especially would he endeavour to act piously and holily towards God; and in this great disposal of all his goods, to look up to Him, the Sovereign Donor of them.

And in the care of paying your debts and making restitution, or giving charitable or pious gifts, I counsel you, if you can, to settle and finish them yourself before your own death; and do not refer all to a will, and leave the accomplishment and recompense of such good purposes, to the contingencies of time, and the fidelity, kindness, or care of executors. Sometimes indeed the surprise of dying persons is so great, that they must leave these things to others. And sometimes the persons entrusted are fit to serve the dying person's ends, and really do serve them to advantage. But this is not ordinarily to be trusted to. For why should you think they will make more despatch, or find fewer occasions for delay, in doing these things for you, than you did in doing them for yourself? You have a quicker sense of your own burthens, and of your own desires and longings, than another ordinarily can, or will have; and if, for all that, you shall delay to disburthen your own soul, and consummate your own desires and purposes when you may, why may not they do so too?

And there is one subject which I think it is wise for you to consider well; I mean the ordering and expenses of your funeral, unless you are minded to

leave it entirely to the discretion of your friends. You should declare where you desire they should lay your body, and who should be desired to accompany it, and who to bear it to your grave; and what tokens of kind remembrance shall be given to any of them. And if you see fit, you may order some of the small gifts and memorials of kindness, which I mentioned before in speaking of your will, to be given at that time. And with respect to the expenses of it, you should have regard to the possessions which you have to leave, and to your rank and station in the world. And in laying out the same you will most comfort and benefit yourself, by such ways of expense as best honour God, and profit others; such as satisfying the hungry with doles, and clothing the needy with garments, and sending gifts in money, (more or less, according to your discretion and as suits with your worldly circumstances,) to your own or other adjacent parishes, to be distributed among the poor thereof; or in such other acts of piety and beneficence, as are fit to attend the body of one, who, both living in the world and leaving it, is studious to be found doing good, and watching in the day of the LORD's visitation.

Exhortations

to a

Condemned Criminal.

1.

You see, *brother*, how the most just and holy LORD God brings to light the hidden things of darkness, and by His just and wise Providence brings sin to shame and punishment; disappointing the hopes of wicked men and visiting their sins upon them in this present life, that He may deter others from the evil of their ways, and save their souls in the day of the LORD JESUS. But notwithstanding this His severity against sinners, He will in mercy look down upon you, if you confess His justice in thus making you a sad example to others, and use all such other means as are needful to one in so perilous a condition. Confess God's justice in your punishment; consider, with sorrow and shame, how just it would be should even death eternal be the wages of your sins, and everlasting sorrow the recompense of your most grievous iniquities. Consider how you have from time to time slighted God's mercy, and abused His goodness. Have you therefore any reason to expect otherwise than to be made not merely an example in this life, but also an everlasting sacri-

fice to His justice? Consider that although He has by the ministry of His Word, and the interposition of His Providence, called you oft-times to repentance, you have continued to stop your ears, and to slight His admonition. Would it not be just therefore with God to stop now His ears, and not to hear you in this day of trouble, when distress and anguish is come upon you? How oft have you made a mock of the tender offers of grace and mercy? How just would it therefore be with God to mock your calamity, now that it is come upon you, and that His judgments have overtaken you! Consider how you have hardened your heart, notwithstanding all God's importunities to you to repent and live; that you have still gone on from one wickedness to another, with greediness acting over the works of darkness, and ever hating to be reformed; that you have notoriously broken your baptismal vows, and thereby given occasion to the enemies of our most holy faith to blaspheme and speak falsely concerning it. Hence what more manifest than that you have nothing to expect but that God should deal with you according to your sins, and reward you according to the multitude of your offences. You cannot but acknowledge, therefore, how just God is, in visiting you, in this life, with this great punishment of your offence. If He were to visit you with eternal damnation, it is not more than you might reasonably expect; but He wills not the death of a sinner, but rather that he should repent and live. And therefore it will be your wisdom to delay no longer, but to seek with all diligence the best means to lay hold on those offers of mercy, which He has made even to the most abandoned, if only repentant, sinners.

Note: Then the Priest may further address the criminal in the words of Bishop Stearne's ninth Exhortation, for which see p. 391. To which at a future visit he may add the following:

2. *Exhortation to a Criminal after sentence of Condemnation.*

KETTLEWELL.

Brother, now that the laws of your country have passed upon you the awful sentence of death ; and that there is no escape, but you must suffer the extreme penalty of your offences ; and now that there remains to you so short a period between this and the next life, I would most solemnly counsel you to lose none of the precious moments which are left at your disposal, but at once to set yourself about making the wisest and most careful use of your time, in preparation for another world. You are now called upon to meet your God, and give an account of the actions of your life before another and a far more awful tribunal, than that before which you just now stood. The care and preparation for this trial and for this judgment, should have been made in all the course of your life : but what may be yet done, let us proceed to do now. You are in the hands of a merciful God, and He may be pleased to accept your work of repentance, if sincere, in place of a longer preparation. *Brother*, you can discharge the last duty of preparing to die, but once. O, then, be sure to do it well. Hereafter there is no room for rectifying or amending anything. Labour now beforehand ; now while you have the time to make all sure, to set all straight. See that no acts of restitution be left unperformed. Repeat anew any former acts of repentance you may have made ; and add yet greater degrees of earnestness to them. Send these up before the Mercy Seat of God in your prayers ; in continual strains and breathings of devotion ; either in short and occasional ejaculations, or in more set and solemn petitions. And lastly, to consummate your repentance, and to comfort your spirit with the pledges of God's love and peace, I

would counsel you before you die, so to prepare yourself for your last end, as that you may worthily receive the Holy Communion. For sinners so great as yourself I do not know a greater possible blessing. Surely God's mercy is infinitely great, in that He allows sinners, even the most wicked ones, if repentant, to be received as meet partakers in this holy and wonderful Feast.

Note : The Priest should proceed to give such instructions as may be necessary to the Criminal as to the nature and benefits of the Holy Communion.

3. *Exhortation to be used sometime before the Execution.*

KETTLEWELL.

Brother, when that sad time shall come that you are removed from prison to suffer the penalty of your crime, you should take some means of declaring the justice of your sentence. It is only what is due to that society, the laws of which you have violated, that you should profess your abhorrence and true repentance of the crime for which you die. Moreover, you should declare the satisfaction you have made, or would make, were you able, to all persons whom you have wronged. Besides this, you should now beg all persons to forgive you who have suffered any wrongs, injuries, or violence at your hands. And there is one class of persons of whom you will need special forgiveness; those, I mean, who have learnt any evil ways from your acquaintance and example. And in your turn, you must show the like spirit of forgiveness unto all. Especially declare that you do from your heart forgive all persons, and that you bear not the least ill-will against any of your prosecutors, or the judges or juries who were concerned in bringing

you to justice. And when you make this protestation of forgiveness and goodwill to them, be sure nothing fall from you that may bring its sincerity into question. And therefore take care that you keep such a diligent guard over your feelings, as not to show uneasy remembrance or resentment of the evils or injuries you may have suffered, but only of those which you yourself have done. Above all, keep your last breath from being a hurtful blast upon any person, and your dying words from casting out darts, and leaving a sting in your enemies; remembering that you are to leave the world, and come to execution, not as a wild beast, fighting with your foes, and pushing and goring; but as a lamb, meekly submitting, as did your blessed SAVIOUR, Who though He had no guilt as you have, but was perfectly innocent, yet suffered without aggravating His enemies, or being angry with His worst and most cruel persecutors; and on the Cross spoke nothing of them save to excuse and pray for them to His heavenly FATHER. And, having thus testified your godly sorrow for your sins, desire all the bystanders to learn of you repentance, and to be full of fear at the sad end of evil doers, and at the vengeance of God, oftentimes indeed swift, but when most slow nevertheless sure, and to all those who will not in time appease Him by amendment of life, utterly insupportable. And so begging all to take warning by your punishment, your most awful death may terrify more from continuing in their sins, than the example of your evil life has led into sin. And now I have this further to say of the utmost consequence to your soul's future welfare. If you can do right to any persons falsely accused or wrongfully suspected, fail not to do it before your breath is stopped. Profess also your faith, devoutly and audibly repeating the Apostles' Creed. Further, plainly and openly declare the religion in which you die, and lament the dishonour which, by your wicked life, you have

brought upon it. And when by all these ways you have expressed, how truly penitent you are for your sins, then humbly profess your lowly hope in God's free mercy and most gracious promises ; Who, for the death and merit's sake of our most blessed SAVIOUR JESUS CHRIST, is ready to pardon even the greatest sinners, upon their true repentance. Then take your sorrowful leave, as quietly and with as much resignation as may be, of such friends or relations who may attend you in these your last moments : thank them all from your heart for their pity, their services, and their prayers. And desire them especially to continue in prayer for you, and by no means to leave off until your last agonies are overpast. And after beseeching their prayers, beg the prayers of all the beholders, and the prayers of all good people, in this your great and most extreme need. Then fall to your own private devotions, and pray with all earnestness as now praying for the last time. Then the Minister who stands ready to perform his office of charity, will commend your soul into the hands of your merciful Creator : and so, being thus committed to the mercy of God through JESUS CHRIST, I bid you wait, till your breath cease, with continual and earnest prayers, and such short ejaculations as these : Into Thy hands I commend my spirit : God be merciful to me a sinner : LORD JESUS, receive my spirit. And that He may graciously receive your spirit, that His precious blood may cleanse you from all your sins, and that you may find mercy in the day of the LORD, I do now pray, and shall continue to pray, till the hour of your death. Amen.

Exhortations

to

One Recovered from Sickness.

I.

BISHOP WILSON.

Brother, as Almighty God has, in His great mercy, recovered you from your sickness, and has granted you health and strength, I must remind you that the first-fruits of health should be offered to Him.

And here, first, I must warn you against general purposes of amendment; that is, against only resolving in general against leading a careless life, without considering your particular sins, and forsaking them. For such general purposes lull the mind asleep, and before people are aware they are just where they were before sickness seized them. A love of sin returns; God is provoked; grace is withdrawn; and every relapse makes a Christian's case more desperate. For indeed, for a man that has received sentence of death in himself [as you have]; that has seen the hazard of a death-bed repentance; that has felt the horror of sin when it is most frightful; for such a person to grow secure, is an alarming instance of the corruption of our nature. And remember that God hates such backslidings; consider

how unthankful, how provoking it is, and the very readiest way to draw down a worse evil, or to be given over to a reprobate mind.

As therefore you are (I trust,) in good earnest about your salvation, you must immediately set about rectifying the errors of your life, as you hope for mercy whenever God visits you again.

If an idle life has been your fault, you must take to business; if intemperance, you must, at your peril, be sober; if you have been given to appetite, to ease, and to luxury, you must deny yourself, and labour to mortify these corrupt affections; if you have observed no method of living, you must for the future fix proper times for prayer, for fasting, for retirement, and for calling yourself to an account.

In short, you must avoid, as much as possible, all occasions and temptations to sin; if you are overtaken in a fault, you must immediately repent of it, and be more careful; you must not be discouraged with the difficulties you will meet with, for the power of God is sufficient to make a virtuous life possible, easy, and pleasant, to the weakest Christian that depends upon His grace.

I, therefore, earnestly exhort you to persevere in your good resolutions; to depend upon God's power and promises to assist you; to pray daily for light to discover, and for strength to overcome the corruptions of your nature; and lastly, to be always afraid of backsliding: and then sickness and death, whenever they come, will be a blessing.

II.

BISHOP STEARNE.

I trust, *brother*, that now God has restored you to health, you will bear in mind the promises and resolutions you made in your sickness; that you will *think of them daily*; that you will often renew them;

and that you will constantly pray to God for His grace to enable you fitly to keep them.

And here, *brother*, I must pray you to bear with me without offence, if hereafter I remind you of those promises and resolutions you made in your sickness, should I see you forgetful of them, (which I hope may never be the case,) or in danger of again yielding to those sins which you then resolved to forsake.

And, dearly beloved, that you may the more effectually carry these your good resolutions into effect, you should prescribe to yourself a certain method of living, and should fix upon stated times for the performance of all your duties. For the recurrence of fixed times will remind you of your several duties in their course, and will prevent much fruitless labour. For the man who attempts to discharge first one duty and then another, on the sudden suggestion of a light, inconstant mind, will wander from his design, from mere uncertainty as to what is best to be done, and will never advance to high degrees of piety.

I would advise you, therefore, to resolve to pass the remainder of your life, according to the following method, or some other like it :

Every morning give thanks to God that you have escaped the dangers of the past night, and have come safe to another day. When you rise, pray to God, with the lowest humility, to be your safeguard from all evils, which may be a snare either for the soul or the body. With all holy solemnity renew the vows you have ever before made of living purely. Seriously consider what may ever have helped you to do right and to keep from evil, or what has tempted you to do wrong and led you into sin ; and resolve with all your might to follow the one, and to avoid the other.

On every common day, actively engage in the works of your calling, and diligently avoid those

sins into which it is customary to others of the same occupation with yourself to fall. Be constant in acts and exercises of devotion ; and if, from the number of your engagements, you are unable to find time for more solemn prayers, at least accustom yourself to offer up some short prayers inwardly. Also, according to your ability, do works of justice and mercy. If you should happen to come to tables amply furnished, always restrain yourself within the true bounds of temperance. Labour to repress all vicious and unclean thoughts. Cautiously watch over your senses, lest they wander in search of things unlawful, or, in selfwill, delight in things forbidden. Close each day by accurately calling to mind what things you have done well, and what otherwise ; in giving thanks to God That enabled you to do anything aright ; and in heartily asking Him to pardon your sins and offences ; and finally, in imploring God's help and protection against the evils which threaten you by night. In every week you should (if you can) devote some day to fasting and special prayer, to meditation and examination of your life. On that day at least you should take care of your soul, and should carefully examine your past life, as by a balance. You should mark your more serious falls, and their occasions, and you would do well even to write them down, lest they should escape from the memory.

On every LORD's Day, you should frequent your Parish-Church, and with due devotion of soul take part in all those sacred ordinances which are then solemnized. On your return from the public congregation of the faithful, you should avoid such amusements as may be either detrimental to piety, or likely to give scandal to others ; that so you may be entirely at leisure the whole day for prayers, sacred reading, pious meditations, useful conversation, the instruction of children and servants, and for duties of that kind.

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On other festivals of the Church, arrange your work and occupation so that you may, if possible, attend Church, and celebrate publicly and privately the praises of God on account of the benefits then commemorated; and you should set the lives and actions of those in whose memory the Church observes any festival before you, as an example for your imitation. On all days of fasting, or of public humiliation, you should deny yourself the accustomed pleasures of the mind as well as of the body. You should acknowledge your unworthiness, and should in the very humblest manner pray God to turn away those evils which sin has deservedly brought either upon yourself or upon the Church and nation. And finally remember to meditate, in these and all the rest of the days of your life, concerning those four last and important things, Death and Judgment, Heaven and Hell.

Instructions and Advices
to the
Friends and Attendants of the Sick
Man.

1. *Address to those about the sick, by way of warning as to their own end.*

JAMES DUKE COLERIDGE.

My dear friends, as you value the interests of your souls, let not the present scene, of which you are witnesses, be lost upon you. You see the helplessness, the pains, the restlessness, [the violent convulsions, the delirious ravings, the total imbecility of body, or deficiency of mind,] to which human nature is subject; and you know not how soon some or all of these miseries may be yours: you learn, moreover, from what you see, how unequal, generally speaking, a sick man must be, from these circumstances, to the great work of making his peace with God, when this is to be begun, persevered in, and finished, at one and the same time: how little probable it is, that when the candle is just burnt down into the socket, he should be able to let his light so shine before men, that they may see his good works, and glorify his FATHER Which is in heaven. Be wise, therefore, in time; look well to your ways, and see whither they will lead you; and,

as the hour of the sick man's death draws on, make the salutary supposition of your being in his case, and find out what account you are now prepared to give to the great Searcher of hearts and Judge of all. Consider what you have to do ; where you have transgressed a known commandment, or omitted a known duty, lose no time in repenting of the same, and faithfully pleading the merits of a Crucified SAVIOUR. Examine yourselves whether ye be in the faith ; prove your own selves by those rules of the Gospel which teach that a faith only that worketh by love, that is productive of those fruits of the SPIRIT whence it proceedeth, is the faith which will justify us in the sight of GOD, through JESUS CHRIST our LORD. Meditate frequently on those awful themes, Death and Judgment, Heaven and Hell, Time and Eternity ; in the words of the Evangelical Prophet, which you, who perhaps daily see the sad effects of neglecting them, ought surely to lay to heart, and to profit by the endearing admonition contained in them, Seek ye the LORD while He may be found ; call ye upon Him while He is near : let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him, and to our GOD, for He will abundantly pardon.

If there be a hired nurse present, the Priest may proceed to address her as follows :

Remember that though you are employed here as a hired servant, yet that attendance on the sick and kindness to them is mentioned by our LORD Himself as an important part of Christian charity. And that S. Paul, speaking to servants generally, bids them do their duty not with eyeservice as men pleasers, but in singleness of heart, fearing GOD ; and to do it heartily, as to the LORD, and not unto men ; knowing that of the LORD they shall receive the reward

of the inheritance, for they serve the LORD CHRIST. And, since our SAVIOUR bids us do unto others as we would they should do unto us, let the consideration that the poor sufferer looks to you mainly for some alleviation of *his* wretched state ; that the advice and medicine of the physician must be unprofitable, unless carefully complied with, and administered by you ; and that, even when this is done, much yet remains on your part, of compassionate forbearance and tender attention, to render even tolerable *his* sad condition ; let all these considerations weigh with you to be patient, if *he* should be peevish ; to be kind, if *he* should appear unthankful ; to bear with *his* weakness of mind, and forbear from noticing any proof of it ; in a word, during the stillness of the night, when you may be left alone with *him*, no less than in the day when *his* relations are present, to act conscientiously by *him*, as you value your peace of mind hereafter, and would have a well-grounded hope of being yourself treated kindly when under the same circumstances.

2. *Instructions to Attendants for the promotion of the Sick Man's spiritual benefit.*

Note : For an instruction by Bishop Stearne, see p. 396.

KETTLEWELL.

Dearly beloved, you should take care that your sick friend may frequently enjoy the 'comfort of prayers.

But you must be careful that *he* does not burden *himself* with too many or too long prayers at once. *He* should take them as *his* strength or time serves ; or as employing *his* thoughts thereupon, to exercise, not to burden them.

And when *he* is kept from reading and using them *himself*, let such of them as *he* likes or desires

be read to *him*, that *he* may follow them in mind, and put them up to God with holy desires.

And that *he* may still be stored with matter for such devout thoughts and ejaculations, when *he* is not fit to read *himself*, you should read to *him*, out of the Scriptures, either something about the sufferings of our SAVIOUR, or such other instructive parts as I am willing to point out to you.

[*The Minister is referred to the list at p. 651.*]

Or further from some Book of Devotion, some part of any profitable discourse, concerning Repentance, or Patience, or Trust in God, or Thankfulness, or concerning Death and Judgment, Heaven or Hell.

Your discourse also should be serious and apt to minister thoughts fit for the comfort or service of one who looks upon *himself* as taking leave of this world, and going to meet *his* LORD.

You should seek to take occasion from all that happens, to raise up the sick *man's* thoughts to devout and profitable reflections ; so that *he* may not want the offer of a good thought, as oft as *he* is free and ready for it.

If *he* awakes more easy, you should bless God for the ease, and observe how tenderly He proportions trials to our weakness, considering what we can bear, as a tender father doth ; how seasonably He sends relief, and how sweetly we relish it after sharp sorrows ; and how from experience of the seasonableness of His succour in this case, *he* ought to learn to trust Him, if He sends upon *him* agonies, and quietly to wait for Him, hoping He will not stay then more than He has done now, past the due time.

Or if *he* awakes under more pain or disturbance, you should suggest to *him*, that if it is great it is like to be the shorter ; that God knows best how much and how long we can bear ; that *he* is in good and merciful hands whilst *he* is in His, and should be quiet under them ; that *he* must wait on God Who

loves to be waited on, and loves to try faith and trust, before He recompense it with the desired blessing.

On all occasions of any benefits received, either by food, or by physic, or by sleep, and likewise on any want of them, or on any occurrence or discourse that comes before you, you will be acceptable, and useful friends indeed, if you can show dexterity in raising up your sick friend's mind to some pious thoughts; to make *him* reflect on the power, the patience, the mercifulness, or the faithfulness of God: or upon the wickedness and folly of men, the vanity of worldly things, the serviceableness of religion and holy affections, the happy end of trust in God, the temptations and dangers of health and ease, the advantage of sickness, the blessed fruits of patience, and the recompenses that shall crown it at the last.

And if at any time *he* should not receive your discourses, or your other services, with that willingness which you might expect from *him*, wait another opportunity, and do not slacken your good offices, but only study how to time them better, or make them more agreeable to *him* on the next occasion; not taking things ill from *him* in this condition, but pitying whatsoever might at another time provoke you.

Or if *he* seems troubled, as thoughtful and kind natures are apt to be, that *his* disease makes *him* so troublesome as *he* is to *his* friends, you should suggest to *him*, that friends are born for adversity, and to bear a part of each other's troubles. And that the same wise Disposer of events, Who sends *him* the trouble of *his* pains and sickness, sends you also the trouble of your attendance, and doth equally expect a willing and cheerful reception of your respective troubles from both.

- And in the visits you pay your sick friend, the desire you have of serving *him* should not make you any ways troublesome to *him*. Sometimes sick persons can ill bear noise; or would be troubled, not relieved, by the presence of others; or when their spirits are a little

freer, and more refreshed, having but little time, or free thoughts left, they would wish to have them to themselves, and can ill spare to send them away in mere compliment and kind inquiries. And it is not for wise and kind friends to break in upon them when they would be alone, but only when their company would be acceptable, or may be helpful to them.

And besides all the prayers and devout thoughts which *he* puts up thus for *himself*, you should advise *him* also to desire the prayers of others; especially let *him* send to desire the prayers of the public congregation. And if *he* sends alms at the same time, good prayers will be more like to prevail for *him*. And when *he* takes *his* leave of any friendly visitants, you should remind *him* to desire them to remember *him* in their prayers, showing them on all occasions, that *his* eye is unto God in all *his* sickness, and that *he* looks to reap most benefit from good prayers.

If it be thought needful or profitable for the body, sometimes at intervals, [especially in slow and languishing diseases,] to divert the sick *man's* spirits, let it not be by reading plays or romances, or foolish and undue stories of love and horror, which feed or revive vain things, nor by play or other things fit to excite passion, or exercise covetousness; but in pastimes of least lightness, and fewest temptations, and used with moderation; remembering that on a sick bed, when a man's time is almost spent, it is not for *him* to cast about how to pass away *his* time, but how to redeem and improve it. Let the reading which is read to *him*, and the conversation which is held with *him*, be suitable to one in *his* condition; not light, to lessen *his* seriousness; nor in anything vicious, uttering things either against modesty, or against piety, or against justice, or against charity; all which may either leave ill impressions on *him*, by giving *his* spirit a tincture of the same, or bring *him* into a snare, by thinking that *he* has been wanting in a reproof thereof, out of too little respect to God.

and too much to the speaker, by either of which *he* is the worse for them.

But let all that passes be fit to suit the seriousness, and preserve the innocence, and help on some virtues but hinder none, that are befitting a person in *his* condition.

3. *Further instructions to Attendants for the promotion of the Sick Man's spiritual benefit.*

DR. SUTTON.

I. You should advise your sick friend to pray in such short sentences as these :

O LORD JESUS, give me patience in my trouble, comfort in my afflictions, strength in Thy mercies, deliverance at Thy pleasure.

II. If your sick be not able to pronounce them *himself*, let the Articles of the Creed be recited in *his* presence by some of you : I believe in God, &c.

If your sick be distempered, as the best may be, in burning fevers, and otherwise, choler shooting up into the brain, and the malignant humours meeting with the vital powers, which may cause raving, let *him* in few words be moved to remember God ; at such times those present may softly pray by *him*.

If your sick be troubled with strange visions, as good men have been, beseech *him* in the Name of God, to call to mind the abundant love of JESUS CHRIST Crucified.

If your sick seem to be tormented in conscience, by reason of *his* former sins, lay before *him* the abundant love of our LORD JESUS, and that where sins do abound, mercy doth much more abound : and that CHRIST looks for repentant sinners to come unto Him.

If your sick be pensive and sorrowful, mention

unto *him* the joys of heaven, whither *he* shall go by God's grace, and the troubles of this sinful world, which *he* hath often felt, and may now very thankfully leave.

III. If you have occasion to read by your sick, I recommend you particularly to read the history of the Passion, in the twenty-second and twenty-third chapters of S. Luke's Gospel ;

Or, the twenty-eighth Psalm, Unto Thee, O LORD ;

Or, the forty-second Psalm, Like as the hart desireth the water brooks ;

Or, the fifty-first Psalm, Have mercy upon me, O God ;

Or, the one hundred and forty-third Psalm, Hear my prayer, O LORD ;

Or, the fourteenth chapter of S. John's Gospel ;

Or, the seventh chapter of the Revelation ;

Or, the fifteenth chapter of the First Epistle to the Corinthians.

IV. If the sick be painfully grieved, or strangely visited,

Do not censure *him*, as Job's friends, who thought Job a hypocrite, because of his afflictions ;

Or as those that told our SAVIOUR of the Galileans, who judged them greater sinners than the rest, because the tower of Siloam fell upon them ;

Or as the barbarians, who deemed S. Paul an evil man, because the viper clave unto him.

On no account be glad when any man falleth, lest the LORD see it, and it displease Him.

But remember the saying of Joseph, Am I in the place of God ?

That of the Apostle in the Romans ; Weep with them that weep ;

That of the Wise Man ; Be not slow to visit the sick ; and

That of S. James ; Pray one for another.

4. *An Exhortation to relatives, or friends, overwhelmed with grief.*

BISHOP STEARNE.

Dearly beloved, in this great grief with which you are afflicted, a few words of counsel and exhortation may be at once useful and acceptable to you. You ought to keep some restraint over yourselves, that you give not too free vent to your sorrow. Grief is useless, as you well know, inasmuch as it doeth no good, however much it may be a natural expression of our feelings. It will become moreover offensive to God, if indulged in to excess; for although God will doubtless pardon it, when it breaks out against one's will; yet it cannot be cherished without impugning His supreme authority. Therefore I would advise you to endeavour with all earnestness to direct your efforts to this point, namely, to conform your wills in every circumstance to the will of God. Moreover, you should further prepare yourselves for the death of your relation. And that you may the better succeed in this, let me remind you, how passing and uncertain is the life that we live here, and how impatient it is therefore on your part to shrink from a lot which must befall every one, either in looking away from your own mortality, or in repining at the death of others; since each of us has entered into this world subject to this law: namely, to depart hence at the command of God. Should *he*, whom you now uselessly bewail, chance to die, you will all speedily follow *him*, and abide with *him* everlastingly: unless, in consequence of a different course of life, you be consigned to different abodes. I do solemnly assure you, that your love and duty to your dying friend is far more truly and profitably expressed by a faithful performance of *his* wishes, and of all that promotes *his* present ease, whether

in mind or body, especially by making all requisite provision for those whom *he* is about to leave behind, than by giving way to such violent grief as can only serve to unnerve and paralyze your best energies.

Note : If by discourse of this kind, the Minister be unable so far to prevail, as that the relatives, &c., who wait upon the sick, should either lay aside their sorrow, or greatly diminish it, let him notwithstanding admonish them at least to conceal their grief as often as they are required to come within sight of the sick man ; lest by their unseasonable signs of sorrow they disturb his mind, and render him unfit for the due care of his soul.

And should the excessive affection of the friends of the sick man prevent him from contemplating death with an undisturbed mind, and from resignedly composing himself to die, let the Minister admonish the attendants, not to suffer these earthly affections to be stirred up, either by the unnecessary approach of his wife, children, or any other person whatever towards whom he hath a strong affection, or by the unseasonable mention of them. Let him also fortify them with arguments, wherewith they may be able to dissuade his relations, should they obstinately desire frequent admittance to behold the dying man.

5. *An Address to Attendants on their behaviour in the Sick Man's last Moments.*

JAMES DUKE COLERIDGE.

Dearly beloved, you will agree with me that no caution on our part, however minute, can be considered unimportant, which in the least degree promises to lessen the present distress of the patient's last hour, or to promote *his* spiritual good. As the hour approaches, which, if you are conversant in scenes of sickness, will be easily perceivable by you, redouble, if possible, your care to have not only the room, but

the whole house perfectly still and quiet. For persons at this awful crisis are often sensibly alive to what passes long after they have ceased to speak ; they have been frequently known to start so violently and suddenly as to threaten convulsion, on hearing any sudden noise of a door closing, or the like. The room must be kept also with a proper circulation of air in it ; and in order to this, not crowded with a number of persons, who may think it an act of humanity to surround the bed at the last, and be present at the final departure. Their intention, whether it be this commendable one, or the less praiseworthy one of curiosity, is doubtless productive of evil to the dying person, whose wants require no such large retinue of attendants for their supply ; but whose distress and oppression will be much increased by several persons leaning over and pressing around *him*. And with regard to the supply of *his* wants, this may be said of it in general : that however kindly meant is the friendly officiousness which would anticipate all, it is commonly more painful than otherwise, and towards the very last must be wholly unprofitable : such, for instance, as frequently proffering *him* food or refreshment, repeatedly moistening *his* lips, changing *his* position, or in truth anything, whether by word or action, which may tend to disturb the train of thought, which, if in *his* senses, we may suppose occupies *him* ; the state of *his* soul, and the place whither it is just now about to depart. In most cases, perfect stillness and quiet is the principal, and, as far as concerns the body, the only thing desired by persons drawing close to the point of death. In which state of depression and weakness they should be allowed to remain undisturbed, a death-like silence at the same time pervading the room. Nor is the advice which I have ventured to give with the hope of smoothing the dying person's pillow during *his* last hours, wholly inapplicable to your care for *his* spiritual concerns. I am speaking now, it must be remem-

bered, of the very last moments of life ; before which time the offices of religion, it is to be supposed, have been duly performed, examination, confession, prayer, direction, consolation, and the special act of Communion in the LORD'S Supper ; and on this supposition, I say, that after the Minister of Religion (or in his absence some other Christian friend) has commended the soul of the dying person into the hands of God (unless by word or sign *he* requires a prayer to be uttered aloud for *him*,) the supplications of the bystanders had far better be inward, and only mentally offered. Soberly considered, can anything less be said of those, who, when the cold hand of death is just about to touch the sick, break the still silence of *his* room by vociferating prayers, in so loud and vehement a tone and manner, as to hurry and agitate *his* weak frame of body, rather than promote *his* peace of soul, than that they may indeed have a zeal of God as well as charity for man, but that they assuredly are not according to knowledge ? This, indeed, is a practice too common ; and, no doubt, in the use of it, a most kind and most Christian part is intended to be acted ; but, as in other instances so here, the intention may be good, while the effect produced is otherwise ; and it is not to be denied that the poor sufferer is harassed and even injured by such unseasonable attentions, because his strength fails him, and he is unable to say so. Stand or kneel, therefore, as many as are present at this awful hour, in silent contemplation of the scene before you ; let the prayer of the heart ascend up before the Throne of Mercy, that God may see fit to grant the dying pardon and peace, to assist *him* in *his* last agony, and finally, to receive *him* into the mansions of eternal glory.

The Priest may address the relations and especial friends of the sick, as follows :

And now I address myself especially to the rela-

tions and friends of the departing Christian ; to you who, with hearts torn with anguish and with stifled groans and sobs, are watching *his* last conflict with our last enemy, and praying for the Divine Grace in *his* behalf ; you I entreat and conjure by all the love you feel for *him*, by your ardent desire to soften rather than aggravate *his* distress, not to give vent to your feelings till all is over, not to indulge in loud expressions of grief, and even shrieks of woe, as is sometimes done, until you are quite sure that the spirit has taken its flight to God Who gave it. And this restraint you should put upon yourselves, for not unfrequently the breathing of dying persons, after having been for an hour or two attended with great difficulty and a rattling noise in the throat, becomes, within a few minutes of death, soft and almost imperceptible ; so that while they are sufficiently alive to hear what passes, their decease is supposed to have taken place ; and then the unrestrained expression of grief from the surrounding friends, may rouse them from their quiescent state, and the cries and screams of their friends may alarm them and agonize them afresh. Let therefore every tender, every sacred consideration for your dying friend weigh with you to exercise, yet a little longer, that restraint on your feelings, which, when in *his* presence, you have hitherto done ; and if the last moment draws on in that blessedly gradual and tranquil manner which I have described, avoid even the chance of wounding *him* so painfully as you must do, by openly indulging in that grief, which, however natural, and even desirable to be thus expressed after *his* decease, you must be aware should, on every principle of love and duty, be checked during *his* life.

Exhortations and AdVICES

to

Those who mourn

for the

Death of Friends.

1. *To be used immediately after the death.*

MY dear friends and brethren, it has pleased God to remove our *brother* now departed from among you, and as I know and can appreciate your sorrow, I will not break in upon it with many words. Suffer me however, I beseech you, to say a word of exhortation and of comfort. And do not think that I would have you cease to mourn or to weep; but I would bid you mourn as Christians. For this is indeed what Scripture teaches us, that we are not to sorrow for the dead even as others which have no hope; that is, that have no hope in God, and no religion to be their comfort. For remember, that though this affliction seems to you very bitter and hard to bear, you have to do with a God Whose judgments are unsearchable, and His ways past finding out. And this you are assured of in holy Scripture, that the LORD is loving unto every man; that is, that He is loving to those He afflicts, as well as to those He blesses with prosperity; and that His mercy is over

all His works ; over the afflictions He sends, as well as over the comforts He affords us. Therefore you ought to believe that He intended to do you good, even by denying your earnest desire. Therefore, brethren, bless the LORD at all times, and remember that as the LORD gave, and the LORD hath taken away, blessed be the Name of the LORD.

Consider too how many good things you have received from the hands of the FATHER of mercies. Why then should you not receive those that seem evil ? The cup which your FATHER has given you shall you not drink it ? Take it humbly from the hands of God, I beseech you, brethren, and submit to His wise dispensation. Return to Him back again that which He so lovingly bestowed upon you, with hearty thanks for lending you the enjoyment of it so long ; and endeavour to rejoice in the LORD always, and still to praise Him under the sharpest chastisements, remembering Whose hand hath appointed them.

And let this indeed be firmly fixed in your mind, that this visitation is from God. When you consider this, and His wisdom and greatness, it will teach you not to repine under this affliction. Remember the examples that holy Scripture gives you. When Eli was assured of the greatest judgments coming on him and on his whole family, he only said, It is the LORD : let Him do what seemeth Him good. When holy David was even consumed by the means of God's heavy hand, he became dumb, and opened not his mouth, because it was God's doing. And even our blessed LORD Himself, when His soul was exceeding sorrowful, even unto death, bore the great passion and agony laid upon Him with these words, The cup which My FATHER hath given Me, shall I not drink it ? Therefore, brethren, do not look to outward causes : do not cast about to think that if this or that thing had not happened, our *brother* departed might still have been among

us : do not say in your hearts, If medical aid had been speedier, or remedies different, *his* life might have been spared ; if we had had more wealth or comforts, the result might have been otherwise. For all these are but means in God's hands ; whatever happens is from Him ; unless He wills it so, skill or medicine cannot avail to save life. He has seen fit to call our *brother* to Himself, His hand alone hath done this. Therefore do not repine, but meekly say, His will be done.

Neither let your minds be troubled that this affliction has happened to you at this time. Do not think with yourselves, If *he* that is departed had been spared to us but a while longer we could have borne it ; but that *his* death should happen just at this time is too hard to bear. For, brethren, consider, I beseech you, whether if our friend had been spared some years longer, you would have been more willing to resign *him* to God ; or whether you would not have considered the affliction as great then as you do now. [And indeed, to consider *his* death unseasonable, is not love to the dead, but to yourselves ; for since you hope *he* is gone to *his* rest and to God, it is an ill expression of your love to *him* to be sorry that *he* was not longer kept from happiness. The righteous, holy Scripture assures us, is taken away from the evil to come.] Above all, remember that our time is in God's hand ; He knows when it is fit for us to be afflicted ; and as there is an appointed time for man upon earth, so our *brother* deceased is called from us at this time, not by chance or accident, but by the all-wise Providence of God, for *his* good and for our improvement. And consider how thankful you may be that *his* death did not happen before, but that God so long and so mercifully spared *him* to you.

Reflect also, how many blessings the goodness of God has still left to you, which many want who have lost their dearest relations too. It is of the

LORD's mercy that friends and acquaintances [and children], together with all other comforts of this life, are not quite removed from you. [It is through the blessing of God that you are not in want of your daily bread, and are not turned out of doors, having no certain dwelling place.] Be thankful that the days which you and *he* who hath now left you spent together, were not all bitterness and sorrow, but were sweetened by the enjoyment of many, very many, good things. [And do not forget the great blessings GOD vouchsafed to your friend now departed. Remember that, through God's grace, *he* led a pious life, and was earnest in *his* religion; and consider that through His mercy *he* bore *his* sickness patiently, showed *himself* truly repentant, enjoyed the assistance of God's Minister, the prayers of the Church, and was enabled to receive the holy Communion. You may therefore reasonably hope and believe that *he* was prepared to die. Let such thoughts as these be your comfort, considering how many who have lost near and dear friends have not such consolation, nor a well grounded hope (as you may have) that those they have lost, being departed in the true faith and fear of God, are gone into happiness.]

Turn therefore, brethren, to GOD in this your bitter trouble; remember His exceeding great love in CHRIST JESUS, by Whom He hath provided a remedy for all our griefs, and comforted us with the hope of another and better life, where there is no death, nor any pain or sorrow. This merciful SAVIOUR and Eternal Friend knoweth whereof we are made, and can have compassion upon our infirmities. Pray to Him, therefore, brethren, to bear you up under this sore affliction, and to draw your heart thereby more towards heaven where He is, [where we hope our *brother* now departed may be,] and where we all of us desire to be when He calls us away from hence.

2. *Instruction as to the care and treatment of the dead, and the disposition of their affairs.*

KETTLEWELL.

Dearly beloved, notwithstanding your reasonable griefs, it will be necessary for you to exert yourselves in order to attend to the burial, and the disposition of the affairs of our departed *brother*.

And because, either from being unused to such grievous scenes as this, or from great distress of mind, you may not know how to set about these things, I will, if you suffer me, give you some advice for your guidance herein.

And first: I am sure that it is unnecessary for me to caution you to treat the body of your deceased friend with respect; or to remind you that that body which was created in the image of God, and has been the temple of the HOLY GHOST, ought to be regarded by Christians with solemn awe and reverence; but I would advise you to keep the body covered and secret; that is, that persons should not be indiscriminately invited or allowed to gaze upon it, but only those who entertained real affection and regard for *him*. In a word, do not let the body be exposed in any way, which the person, if alive, would blush at.

If our *brother* deceased gave any directions about *his* own funeral, these directions are a trust which you ought religiously to observe; but if *he* has left it entirely to your discretion, I advise you to order the same with as prudent regard to *his* circumstances and your worldly estate, and with as much decency and careful expression of love and respect to *him*, as you can. Lay out what is fit in dressing out the body and interring it; in showing respect and kindness where *he* bore them, or

where *he* owed them, by inviting those *he* loved and those *he* respected to be present, [and in doles and deeds of charity to the poor and needy.] In all these things, however, be careful not to spend more than is meet, nor to lavish anything away vainly or imprudently. But on the other hand you need not scruple, I think, some well chosen instances of expense, which are rather honorary than useful; provided of course there be the means to bear them, good reason for them, and moderation and discretion in them. For though such cost as this does the poor no good (as Judas once objected), yet it expresses love and respect to the dead. And such expression of esteem and kindness to those who have greatly deserved it, and can now make no more returns of it, are religious, and well approved of both by God and men. Our blessed Lord Himself kindly received the costly gift of the rich ointment, which Mary, Lazarus' sister, poured upon His head, because she did it for His burial.

At the funeral, if according to the custom of the place, there be any refreshment provided for the friends who attend it, let it be dealt among them with great moderation; remembering, that these guests come not to gratify and please their palates, but to bear their part in a scene of grief, and to attend as mourners.

And I hope that all who meet there will remember, that they are come to mourn with those that mourn, and bear a part with the afflicted; and therefore that they will be careful to show themselves sensibly and seriously affected with their own or the surviving relations' loss; remembering too the warning to themselves which is in these providences.

It will be your duty, therefore, not to encourage them to talk lightly or pleasantly, or to fall into discourses of news, [or marketings,] or of other worldly business. For these neither suit with the friendly sadness, nor with the religious seriousness of that

occasion. But rather, if you can, lead them to think and speak about the vanity and uncertainty of all earthly things; about the sorrows and benefits of sickness; about the troublesomeness and shortness of life; the certainty that we shall all die, and the uncertainty of the time when; and the suddenness, many times, of these changes, and the great need we all have constantly to expect and prepare for them; and about the hopes and blessedness there is in dying well, and the happiness of that state where we shall die no more, nor ever have the loss of any dear friends to mourn for. [And if they speak of our friend here deceased, let *his* example be set before them; as, how *his* patience was tried and approved in sickness; how good God was to *him*, and how devout and submissive *he* was towards Him; what good words *he* said, or good works *he* did; what comfort and support *he* found; or anything else belonging to *him*, either living or dying, for which *he* may live in our memory, and be an example for our instruction or imitation.]

And for *yourselves, brethren*, after the funeral is over, do not refrain from going to church for such a certain space of time, or number of weeks, after the death of your friends, as the manner of some is; which is a very ill chosen expression of grief, or ceremony of mourning. For this looks as if we were out of humour with God, because He has taken our friend from us; and is very unsuitable to that patience and thankfulness which we ought to express, and to that devotion which we not only ought, but need to use on such occasions. For these changes should not make us less religious, but more; and call us to God, and His House, and Service, instead of driving us from them. The House of God is the house of comfort; and in our affliction we have the more need to go to it, to be eased of our sorrow, as well as to show our entire submission and service to that most wise and good hand, which has now dis-

posed of our friend, and in His due time, will dispose of us too to His own mercy.

[And as for mourning: out of decency and due regard to the censure of the wise and sober part of the world, unless the circumstances or needs of your families are very extraordinary and pressing

for them to change their condition sooner, you should, at least, wait the time which custom and good report have fixed in mourning for the dead, before you exchange your mourning dress for more cheerful garments. And herein particularly let me warn you, never to forget that the real object of putting on mourning is to show regard and affection for the dead, and grief in ourselves. Be careful, therefore, that you do not make it an occasion of vanity, and of decking yourselves, by an over care in the fashion or material of your present mourning garments, or of such slighter mourning as the custom of the world may hereafter sanction you in providing.]

[Lastly, you may still further show your kindness and careful respect for your deceased friend by being very studious to keep peace among yourselves; and if any clauses of the will are not clearly worded, or any matters about the estate are left liable to dispute, by composing them amicably among yourselves, without lawsuits, that the contentions of the living may not spoil or disparage the kindness, nor ever be laid, by God or men, to the neglect or carelessness of the dead. The executors or representatives of persons deceased should especially be careful to fulfil the will punctually; and to give to every one at their time, with good will, and without unnecessary trouble or delays, what is really intended for them, and due to them thereby. Even to have regard to what was fit for the deceased to order, though *he* have forgotten to order it; or what *he* needed to order but could not, as payment of debt, which there has not been estate enough left to pay. The law, in-

deed, will not compel them to pay beyond assets, or what the deceased has left them to pay out of; but natural affection and the virtue of gratitude in near and dear kindred, especially in children towards their parents, may call for more than any human law does. And if our deceased relations had liberty to speak their own minds to us, I believe we should hear, that nothing lies nearer to their hearts, or would be more for their ease or comfort, than doing justice for them, where they owe it, or paying their just debts. And therefore, to take these up according to our ability and circumstances, and reasonably to content and satisfy their creditors, is a great and noble part of religious piety towards them, and a most rewardable instance of gratitude and natural kindness: which is of the more account, as being shown towards those, who, though heretofore they have done much more for us, yet now can do nothing either for us or for themselves; and as being thereby an office full of humanity and generosity, as well as of gratitude and piety.]

And now, *brethren*, having given you my counsel, as I consider it my duty to do, on these important matters, which, however painful and harassing to your troubled feelings, must yet be thought of and set about; I will leave you for the present, beseeching God so to strengthen your hearts that you may dispose and perform all these things to His glory, with due respect and regard to our deceased *brother*, and to your own present comfort and future satisfaction.

3. *Concluding Instruction to Friends of Deceased.*

Dearly beloved, while you lament the loss of our *brother* lately departed, take heed that you do

not overlook the warning to yourselves which is to be derived from *his* death.

For this event may surely teach you to be ready also, since you know not what a day may bring forth. Your friend is gone, your following is certain; it may be sudden; it may be next. The hand of God has taken one from among you; you know not how soon it may be laid on yourselves. Therefore bear in mind, and lay to heart, our blessed LORD's words in the Gospel, Be ye also ready, for in such an hour as ye think not the Son of man cometh.

And remember, that this affliction is intended as a special visitation from God, in order to turn away your eyes from this world, and direct them to the next; and to call upon you to prepare yourselves for your great change. All visitations are from God. He is not delighted with the miseries of His poor creatures; afflictions are therefore designed for our good. He will either show you the reason of this visitation, or make you reap the fruits of it. And God, *brethren*, sends us afflictions for these purposes: sometimes by way of prevention, as He visited S. Paul with trouble lest he should be exalted; sometimes to reform people and call them to repentance, as holy David saw, who said that it was good for him to have been in trouble, because before he was troubled he went wrong; sometimes to perfect His servants and to fit them for greater degrees of grace which He is going to bestow: for patience, courage, and submission to the will of God are graces not so much as understood by people who meet with no adversities; and it is in this sense that holy Scripture informs us, that we must through much tribulation, enter into the kingdom of God. Therefore you see that afflictions are no marks of God's displeasure. For, indeed, the very family whom we read in Scripture that our LORD loved, He afflicted with the death of one of the members of it; and of His own mother it was prophesied that a sword should pierce

through her own soul; thus God treated the mother of His SON, and thus He treats those whom He loves: that is, as many as He loves He rebukes and chastens, in order that they may be zealous and repent.

Therefore, *brethren*, I beseech you to search out your ways, and consider to what good purpose God would have you turn this visitation. If you see your sins, put them away from you and repent, lest you provoke God to repeat this voice and to smite you again after the same manner. And if you cannot discover in yourselves any great or crying sin, do not therefore be satisfied until you fully examine your lives and try your hearts; for people who may be very well disposed, may yet live under the power of some evil custom which is displeasing to God; or they may have been guilty of some great sin which they have never yet truly repented of, or been truly humbled for. This was the case of the sons of Jacob in holy Scripture: they had attempted the life of their brother, and afterwards sold him to strangers, and endangered the life of their aged father; and yet under this guilt they passed their life well enough for many years, till God visited them with affliction; then they thought of their sin, and confessed, saying, We are verily guilty concerning our brother; and repented. So, *brethren*, it may be with you: you may have gone on many years in prosperity without seeing your sins; and God may possibly have sent you this visitation to call them to your remembrance, in order that you may repent of them. Pray to Him, therefore, as holy Job did, to make you to know your transgression and your sin.

And be very careful that you shut not your hearts against the warning of God in this affliction. For there is no worse state, nor one more likely to provoke God's severe displeasure, than not knowing the day of our visitation; that is, not perceiving that it is God Who visits us; not hearkening when He calls.

nor turning to Him when He smites us. He afflicts us in mercy ; but if we take no heed of His visitation, we provoke Him to shut up His lovingkindness in displeasure, and to leave us to ourselves, which is the greatest judgment. That this may not be your case, *brethren*, but that, as holy Scripture teaches, by the sadness of your countenance your heart may be made better, do not delay to turn to God with all your heart and soul. And that you may do so the more effectually, let me warn you not to content yourselves with general resolutions or intentions of amendment ; but to look closely into your own hearts, to find out your particular sins or failings, and (with God's grace) at once to set about correcting them. If, therefore, you have any evil habit, whether of thought, word or deed, for God's sake do not delay to root it out. If you have given way to any sin of neglect or irreverence, against God ; of violence, or deceit or unkindness, against your neighbour ; of idleness, or self-indulgence, or debauchery, against your own souls : leave it off at once, and repent of it. If you have neglected the habit of daily prayer, set about it this very day ; if you have omitted attendance at Church, be regular and devout in attending it from this time forth ; if you have not received the holy Communion, lose no time in preparing yourselves to receive it. And because the heart is deceitful above all things, and distress and trouble, though it be very grievous at the time, is apt to fade away, and the good resolutions made in time of trouble to be forgotten, let me very earnestly warn you not to let this affliction and the scenes which you have lately witnessed altogether pass away from your minds ; but think of them from time to time, and realize to yourselves your present feelings and good intentions. To this end accustom yourselves occasionally to think over carefully your present resolutions and intentions, and to consider how you have observed them. And to assist you herein, I

advise you by no means to follow that common custom of the world, of scarcely ever speaking of this affliction among yourselves, or of alluding to our *brother* departed. Rather let the consideration of this present affliction, and the thoughts of your deceased friend lead you, through God's grace, so to live in this life present, that you may be altogether prepared to die when God calls you; [and so to live righteously, soberly, and godly in this present world, that you may hereafter be united with our *brother* departed in God's heavenly kingdom.]

In a word, let this affliction so teach you to number your days that you may apply your hearts unto wisdom; remembering that the fear of the LORD, that is wisdom, and to depart from evil is understanding. And may God Almighty comfort you again now after the time that He hath plagued you; may He satisfy you with His mercy and that soon; may He prosper the work of your hands upon you; giving you grace to profit by His visitation, and to pay Him your vows, which you promised with your lips and spake with your mouths when you were in trouble; that so you may walk before Him here on earth, that hereafter, through the merits of His SON, JESUS CHRIST our LORD, you may come to His everlasting kingdom. Amen.

THE END.

















